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FOOD FOR THOUGHT

Sayings of Imam Ali (A.S.)

1. There is no greater wealth than wisdom, no greater poverty than ignorance; no greater heritage than culture and no greater support than consultation.
2. Anyone who loves us Ahlul Bayt (a.s.) must be ready to face a life of austerity.
3. Like your body your mind also gets tired so refresh it by wise sayings.
4. Whoever warns you against sins and vices is like the one who gives you good tidings.
5. Value of a man depends upon his courage; his veracity depends upon his self-respect and his chastity depends upon his sense of honor.
6. Hearts of people are like wild beasts. They attach themselves to those who love and train them.
7. A virtuous person is better than virtue and a vicious person is worse than vice.
8. Tongue is a beast, if it is let loose, it devours.
9. A friend cannot be considered a friend unless he is tested on three occasions: in time of need, behind your back and after your death.
10. The structure of faith (in religion) is supported by four pillars endurance, conviction, justice and jihad.
11. Do not feel ashamed if the amount of charity is small because to refuse the needy is an act of greater shame.
12. If you cannot get things as much as you desire than be contented with what you have.
13. Those who have come alive out of a blood-bath live longer and have more children.
14. I wonder at a man who loses hope of salvation when the door of repentance is open for him.



From The Editor's Desk

*In the name of Allah the all
merciful the ever merciful
Brother and Sisters*

Salaam Alaikum

Muharram as per Islamic calendar is the first month of the New Year. Usually people celebrate the 1st day of the New Year and it still happens in many Arab countries.

However for the followers of AhlulBait it's the beginning of a month in which the history of Karbala is re-enacted and re-lived. People organize Majalis and Matala to remember the Imam Hussain and his companions' sacrifices and that how should we make our life tuned with the teachings of these great Martyrs.

If we look at Azadari in our culture we can clearly see mainly three types of speakers:

- Speakers who are not in harmony with the basic teachings of Islam and AhlulBait
- Moral speakers who try to explain history with attributes of AhlulBait

But explain nothing related to our daily life or present situation.

- Speakers who along with explaining the attributes of AhlulBait also relate things to our lives responsibilities and current situation etc.

We need to analyse which type of Majalis are in line with the teachings of Imam Hussain & the Masumeen. If we look at the picture in real life it's very clear that there are some directors of drama playing in Islamic world where the causes and names are changed but the actors are the same.

The present situation of Iraq, Syria, Yemen, Pakistan, Afghanistan etc. is being painted now with a new name and label of ISIL, ISIS. It won't be difficult for anyone to realise that this new phenomenon is again the same AlQaeda one but now more trained are better armed have latest equipments and have the ability to fly planes. Do I have to explain how and where these AlQaeda or cults have

co^{ll}e out^{ll} Ha^{ll}e they ju^{ll} led
fro^{ll} skies or co^{ll}e out of earth^{ll}
si^{ll} ly trained and e^{ll}ui^{ll}led by
the directors of world cine^{ll} a^{ll}

How co^{ll}e few thousands of
the^{ll} ha^{ll}e deco^{ll}e so strong
that no one is ready to think
about how to defeat the^{ll} All
eyes are on Iran and its great
leader I^{ll} a^{ll} Kha^{ll} enei^{ll} West^{ll}
em and e^{ll}en Ara^{ll} media is full
of quotes fro^{ll} oliticians^{ll}
leaders etc^{ll} that the only ho^{ll}
to fight this phenom^{ll} enon is
Iran^{ll}

Here I would like to co^{ll} ent
that those who wrote the scri^{ll}t
forgot that the scri^{ll}t will
deco^{ll}e so interesting^{ll} that the
young Musli^{ll} boys and girls
fro^{ll} Europe^{ll} North America^{ll}
Australia will not be able to
resist such an interesting
develo^{ll} ent' and will start
running to be part of the scri^{ll}t
and then you can read what is
ha^{ll}ening^{ll}

Wait and see how the West
shall real^{ll} what they ha^{ll}e sown
in the last few years^{ll}

When it co^{ll} es to Pakistan^{ll} it is
clear that weak go^{ll}ernance and
agencies are the main reason

for such terrorist organisation to
show their foot prints^{ll}

We Hussaini azadars^{ll} Alha^{ll} du^{ll}
lillah^{ll} with all this going on
around us^{ll} will perfor^{ll} our
religious duties including Azadari
with full religious enthusias^{ll}
and show the world that we are
not afraid of anything else^{ll}
Allah بَلَى No threat has
been able to stop Azadari of
I^{ll} a^{ll} Hussain رَضِيَ اللَّهُ عَنْهُ^{ll} and
inshallah our Ahl e Sunnah
brothers and sisters will also
participate and pay respect to
the great sacrifice of I^{ll} a^{ll}
Hussain رَضِيَ اللَّهُ عَنْهُ which saluted
Isla^{ll} fro^{ll} being a religion of
Danu U^{ll} ayyah^{ll}

Recent floods ha^{ll}e badly
affected Mo^{ll} ineen in Pakistan^{ll}
we need to look at their needs
also^{ll}

May Allah بَلَى bless us all
and gi^{ll}e us strength to perfor^{ll}
all our duties in the best
possible way^{ll}A^{ll} en^{ll}

Long li^{ll}e Isla^{ll} ^{ll}

Long li^{ll}e Pakistan^{ll}

Editor^{ll}

Sha^{ll}ir H^{ll}Maisa^{ll} i Lakhani^{ll}



Your Daily-Life Questions Answered

Q.1: The concept of Taqlid has been popular recently. I am not convinced of its religious obligation. Can you help me?

Ans.: The popularity of the concept of Taqlid amongst the masses in these days is due to the broad existence of means of communication which have led to the wide spread of knowledge of religious laws. It is not because the concept is new. Rather, it was present at the time of the Imams (AS) when they were directing their companions and followers, in general, to learn the religious laws. This made the people ask and practically not all of them could reach the Imam (AS) and ask him in person, but they used to refer to a close companion who could be reached to gain knowledge in Islamic laws. There were known narrators who were giving verdicts to people and the Shias used to

refer to them during those days like Mohamed bin Muslih Zurara bin Zakaria bin Ada and others.

This need continued to exist after the disappearance of the Twelfth Imam (AS) until now. It is a natural need and a sensible way as people refer to the experts in various fields like medicine, engineering and other kinds of expertise as people are not satisfied with their own limited knowledge in these areas.

Q.2: Is it permissible for Non-Shia Muslims to make use of edicts (fatwas) of a Shia Mujtahid without becoming Shia Muslims?

Ans.: These edicts are based on the jurisprudence of the Imams of the Ahlul-Bait and the narrations that reached us in authentic ways which all Muslims are required to act upon since the Prophet (PBUH) and his holy Progeny ordered the

nation of Isla^m to refer to the Ahlul^mlait and follow the^m in the fa^mous well^mknown narration that is re^morted b^y nu^merous ways in the books of Shias and Sunnis^m I leave a^mong you the two weighty things^m the Book of Allah and b^y Progeny^m as long as you follow both of them^m you will never b^e misguided^m

Acting u^{on} this narration and other narrations to follow the Ahlul^mlait is not obligatory on the Shias only^m but it is an obligation on all Musli^ms^m

Q.3: I'm daughter of a Sunni father and a Shia mother. I'm looking for the right path. Please help me.

Shias say that prostration is not allowed except upon the earth or what grows (from) the earth. Please provide a proper reference wherein this is said by the prophet in some popular book of hadees.

Ans.: Such references are given b^y the Marja e ta^mlid to those who can cross check and

understand^m Just one point^m If I do SAJ DA on what Shia rule says it is going to b^e correct according to Sunni rule but if u do according to Ahl e Sunnah rule it will b^e not correct according to Shia rule so following Shia rule will b^e correct on this case^m

Q.4: I am a medical student. I have to touch a dead body daily for study purposes. I am not allowed to use gloves. Is Ghusl obligatory for me every day?

Ans.: Yes^myou are to perform the Ghusl when you come in contact with a dead body before you perform the prayers^m

Q.5: Should the chin be covered while wearing hijab or can it be exposed just like the rest of the face?

Ans.: It is unlawful for women to uncover the part under the chin in the presence of non-Mahram^m



A Deep Insight Into Karbala

*An extract from the Book A Brief Into the History of Ashura
By Ayatollah Dr. Mohrahi Ayati*

Negative Attitude towards the Tragedy of Karbala

In a Husayn rose for the sake of a supreme object. It was not his object that Yazid should cease to wield authority and instead of him he himself should come at the helm of affairs. In other words he had no personal grudge against Yazid. He supported truth in whatever shape it made its appearance and opposed falsehood whether it was headed by Yazid or someone else.

These seventy two persons whose number exceeds seventy three with the addition of the Imam himself rose so that religion might continue to live in history and if it had not been so they would not have achieved the result from their grand sacrifice. They did not rise so that their sins might be forgiven. Their case was quite different from those

who committed sins throughout their lives. They were different from those persons who accumulate wealth by unlawful means and then purify themselves by laying a visit to Karbala or Makkah.

They even endow a part of this unlawful wealth so that Allah may overlook the offence account. These seventy two persons were mostly neither sinners nor debtors. The leader of this element was the infallible Imam and had not committed any sin throughout his life. The young men of the Banu Hashim family were pious persons and enjoyed an impeccable position. The companions of the Imam were also distinguished persons of their time in theatter of piety.

Did the martyrs as any persons imagine meet martyrs do so that they might receive a haven for the

sinners of the u  ah  In other words if the Musli  s or Shi h   before the   artydo  of I  a  Husayn co  it committed sins with anxiety and concern they   ay feel relieved  co  it sins with i    unity  deceive the   eo le in any  anner they like and   ay not feel any fear of accountability   before Allah and of Divine Punishment  because I  a  Husayn was   artyred to intercede for the sinners  The I  a    et   artydo  so that the sins of the u  ah   light   e forgiven  The   eo le co  it committed sins in the  ast and will continue to co  it sins in future and the I  a    ade atonement for their sins  Jesus was crucified and the Christian sinners were relieved  I  a  Husayn was also killed and guaranteed the salvation of the sinners of the u  ah!

We seek refuge in Allah! This explanation and this way of thinking which   ay  erha s   e  ferred by   ost of the co  on   eo le is exactly

opposed to the real object of the I  a  in this   o le  ent  He rose so that the   eo le   light fear Allah   ore  le on their guard   ore from the consequences of sin  which they have to endure in this world and in the Hereafter and   ay   ore attention to the  erfor  ance of their religious duties  He rose to eliminate sin  to restrain the   eo le from doing unlawful things and to re ive the spirit of piety in their hearts 

He rose to enjoin the   eo le to do good and to restrain them from evil to forestall corruption and sins  to strengthen the fear of Allah in their hearts and to draw their attention to Him so that the teachings   ro ided by the Holy Qur an   light   e  ut into practice in the Musli  u  ah  Consequently it should be a nation which does not tell lies  does not co  it treachery  is honest in what  ever it does  is  ra e and courageous  does not worship anyone except Allah  does not

su it to anything except truth and does not tolerate anything except law and reasonable words

The I a  was not killed so that he might tell the people. After they martyred him there is no need to tell the truth to be honest to worship to acquire lawful property to refrain from unlawful acts and to have regard for the rights of the people.

The I a  did not say he was killed so that they suffered losses or gain in one from inconveniences and commit sins throughout their lives with perfect peace of mind. This way of thinking is shameful for the Muslims and pains the sacred souls of the martyrs who laid down their lives struggling in the path of Allah against sin and indecency. It is not at all possible that a man should be distant from Allah and close to the I a  and may displease Allah and please the I a  and may set aside a part of his sins for

the I a  so that Allah may not call him to account.

Those people who think on these lines not only betray Islam and the saint of the movement of I a  Husayn but it may be said that with the capital of the martyrs of the I a  they have set up an organization of their own against the things declared lawful and unlawful by Allah and the reward and punishment prescribed by Him.

How unlucky is the Muslim who does not offer prayers or observe fast or respect the rights of the people or does unlawful things or earns his livelihood by means of usury or other unlawful occupations and then imagines hopefully that he is a disciple of I a  Husayn. Such a Muslim should be asked Why do you claim to be a disciple of I a  Husayn when neither you like his deeds nor he liked yours? He spoke the truth and you tell lies. He was honest and you commit treachery.

He asked for extension of time during the night of Ashura so that he might spend that night in offering prayers, supplications, asking Divine forgiveness and reciting the Qur'an whereas your nights are spent mostly in committing sins and doing undesirable things. He sacrificed in the path of Allah everything which he possessed whereas you cannot dispense with even a small coin for the sake of Allah.

Many persons claim to be the disciples of Imam Husayn and this is due to the fact that they have not recognized him properly and think that they can win his favor by means of usual greetings and compliments. They are exactly like most of the persons who await the appearance of the Imam of the time and do not know that the appearance of the Imam is not profitable for them and the Imam of their agitation will not appear at all as the Imam who will appear will not distribute

money and hosts among his disciples.

A person who has a true concept of Prophethood and Imamat does not get involved in such errors and does not attribute anything to the Prophet and Imam opposed to the Divine organization. He knows that the greatness of the Prophet and the Imam is based on obedience to Allah and one cannot benefit from the Prophet and the Imam except through obedience to the Almighty.

In spite of all the hardships on the day of Ashura and the fact that the enemies did not agree to postpone fighting for a few moments for the performance of prayers, Imam Husayn offered noon prayers in congregation while fighting was still in progress and made two of his companions namely Zuhayr bin Hayyaj and Ajali and Sa'id bin Abdulla Hanafi stand before him so that they might counteract the attacks of the enemies and enable the Imam to offer his

Prayers How can such an Imaā be willing that instead of offering Prayers one may sin only to earn his Martyrdom and abandon necessary duties relying on his intercession and favor and commit unlawful acts.

Mourning for the Imaā should make the people understand religion. It should bring them nearer to Allah and keep them away from sins. It should make them love religion all the more and realize the spirit of monotheism in them. They should realize that the gatherings held to mourn the Martyrdom of Imaā Husayn can please Allah and receive the means of reward in the Hereafter only when they take place within the limits of obedience to the Almighty Allah and do not consist of falsehood and unlawful acts because Allah cannot be worshipped by means of sins and unlawful things cannot be made the basis of worship.

It is so because Allah accepts only that act which is per-

formed within the limits of piety. It reforms human soul and takes him to a higher spiritual stage. It is not possible that a good deed is done and it has no effect on the soul of man. It is the effect of a good deed which appears in the shade of spiritual reward in the Hereafter and unless a deed has a good effect on human soul it is meaningless to say that it carries spiritual reward.

Similarly unless a deed has bad effect on human soul it is meaningless to say that it carries punishment in the Hereafter. Those persons who apparently do good deeds but do not have the least effect on their souls and do not reform them are sadly mistaken. They remain at the same spiritual stage and still think that they have acquired abundant spiritual reward.

Good deeds should provide food for spiritual faculties to man and should improve and reform his inner self. They should eradicate base and o-

titles from their mind and should develop good morals in their place and strengthen them. In case good deeds do not produce good effects it should be concluded that the deeds in question were not really good and were not performed properly nor it so happens very often that contrary to what is imagined such deeds have bad effects on human soul.

Allah says: "Whoever desires to meet his Lord should strive to do good deeds". (*Al-Kahf*, 18:110).

Tragedy of Karbala Remains Unforgettable

In the month of Muharram 1402 AH a terrific tragedy took place in Iraq on the bank of the river Euphrates. It seemed in those days to be trivial and insignificant from the historical point of view. A large army which had been mobilized by the Umayyad regime besieged a group of persons numbering less than one hundred and put them under pressure so that they might take the oath

of allegiance to the caliph of the tribe and submit to his authority. As the persons constituting this small group did not swear allegiance and did not surrender a severe battle took place.

Its duration was very brief. The battle was settled in less than a day's time and all the persons constituting that small group were killed. It appeared at that time that like hundreds of other similar and more important events which continue to take place in human history this historical event would also be recorded in history and forgotten with the lapse of time.

The usual way of life of the Muslims did not change on account of this tragedy and everyone remained engaged in his daily business. The Muslim tradesmen were busy with their occupations. The houses were frequented as usual. The Muslim preachers spoke about lawful and unlawful things. Paradise and Hell spiritual reward and

Unishent and other religious matters from the Uluits. The only thing which was not talked about was this event which was apparently transient and without any effect.

It was only the organization of the caliphate which published this event in various regions of the Islamic territories although in a brief and ambiguous manner. This was done with two objects in view: firstly that the people should come to know about the leaders of the movement opposed to the government having been killed and should take a lesson from it; and similar risings should not take place in future; secondly that the caliphate should show itself guiltless and innocent in the matter and the leaders of the movement should be depicted as adventurous and mischievous. Husayn bin Ali who was at the head of the rising was to be introduced as opposed to truth and a liar.

Not only the regime of Ban Umayya and its supporters

but even the majority of the Muslims of those days considered this tragedy to have culminated in the success of the killers of Ibn al-Husayn. It was imagined that not only that the Ibn al and his co-conspirators had met martyrs but thereafter none from amongst Ahlul Bayt (the progeny of the Holy Prophet) nor anyone else would lack courage to oppose Yazid and the hearts which had been wounded due to the martyrdom of the Ibn al would also heal up with the passage of time.

Those people were not aware of the true spirit of this tragic event which covered only a few hours. They did not know that with the passage of time the greatness and effect of this sacred call against falsehood and tyranny would continue to increase.

At the time of the occurrence of this tragedy there were only a few persons from amongst the Ahlul Bayt who could assess its value and

iⁿortance^s speak about the effects^s which it would have later on the Musli^{is} and relieve them to some extent from the misunderstanding in which they were involved.

These were the few persons who could unveil with their speeches^s the wickedness of the prevailing regime and the misunderstanding of the people and draw the attention of the people to the blow^s which had been dealt to the enemy by those martyrs who were lying calmly in their graves^s and to the tumult those heads would create in history later (the heads^s which had been severed and held on the spears^s).

The persons^s who went to various cities and regions in the capacity of prisoners^s changed the thinking of the people and exonerated their sacred martyrs from the charges leveled against them in such a way that the facts of the event became crystal clear.

Here arises a question^s which I^{ust} have looked into and answered^s. The question is^s Why did it so happen that the tragedy of Karbala occupied the central position amongst all the historical events of Islam and all religious risings^s and no collective rising^s struggle and martyrdom could acquire greatness in the world similar to that of the rising of Imam Husayn?

In the battle of Uhud which took place near Madina in the month of Shawwal A.H. between the Musli^{is} and the polytheists of Makkah^s a group of forty Musli^{is} dislodged their co^mander owing to some misunderstandings^s. Consequently 700 Musli^{is} who were fighting against 3000 polytheists^s were defeated after having gained victory over the enemy. More than 700 persons were martyred. The bodies of most of the martyrs were mutilated in such a way that a sister could not identify the body of her brother except by means of a

defect in his finger. Notwithstanding this the Battle of Uhud and the Martyrdom of more than 100 to 150 Muslim ujahids have not acquired the grandeur of the tragedy of Karbala.

Another tragical element is that of the martyrs of Oakh wherein a number of the descendants of the Holy Prophethood were martyred near Makkah during the time of Hadi Al-Awwasi.

Another similar element is that of the Martyrdom of sixteen Hasani Sayyids who were imprisoned in the Hasiyya jail of Kufa under the orders of Mansur Dawani. They died one after the other and Mansur did not allow their dead bodies to be buried. When all of them died he ordered the roof of the jail to be made to fall on the dead bodies of these sons of the Holy Prophethood. They were neither buried nor shrouded nor buried. These as well as other similar tragedies of the history of Islam cannot equal

the tragedy of Karbala and none of these martyrs can be matched with Imam al-Husayn.

Hazrathin Abdul Muttali, theagnanious uncle of the Prophethood of Allah was martyred in Uhud and he received the title of Doyen of Martyrs from Allah and His Prophethood. However if even his name is substituted for that of Imam Husayn it cannot be expected to create the same effect.

We do not intend to give and cannot perhaps give a complete and comprehensive answer to this question. It may however be said that besides the personality of the leader of this rising which is certainly a reason for its enjoying precedence over other risings, one of the most important and effective factors and causes for the superiority of Imam Husayn's rising was the chapter which was added to the tragedy after the Martyrdom of Imam Husayn and his companions. It was a chapter on the creation of which the enemy

hil self insisted and thus unintentionally prolided the leans of his own disgracel. The result was that it was through Ahlul Daytl who had been made prisonersl and also through those who had killed Ilal Husaynl the world came to know about the reality and importancy of this risingl.

The enelies lost brutally treated the Ahlul Dayt after the martyrdon of the Holy Ilal and termination of fightingl. They denuded the martyrs of their belongingsl and plundered their dressesl. They rushed into the tentsl looted the property of Ahlul Dayt and set their tents on firel. They attempted to kill the ailing Ilal Sajjad in his bedl. They got the dead bodies of the martyrs tralled upon under the hoofs of the horses and held their heads on the scarsl. They behaved harshly towards the bereaved prisoners and struck a stick on the lips and teeth of their Ilal s

These heinous acts which recoiled upon the enely the selves and made the real position known to the people concerned from Karala and continued up to Damascus. Yazid hil self took part in these atrocities and had a share in the consequent disgrace for hil self and his associatesl.

On the contrary the Ahlul Dayt showed perfect greatness and magnanimity and behaved as if nothing had happened and they had experienced no hardship. Most of the people were under the impression that they had been defeated and eliminated but wherever they went they talked about their own success and the enemys disgracel.

At a time when most of the people thought that the enely had been victorious they introduced the selves as exalted and successful and the proud enely as unfortunate and disgraced in history. Contrary to the anticipation of

the ፩eoሺle they ፩redicted the downfall of ፩ani Uሺ ayyaሺ

If Iሺn Sad and Iሺn Ziyadሺ after the ፩artydoሺ of Iሺ aሺ Husayn and his coሺ lanionsሺ had eሺen as a ፩atter of eሺediencyሺ shown honor and respect to the Ahlul ፩ayt of the Holy ፩roሺhet and offered condolences to theሺ for the tragedy which had ፩een ፩rought about by theሺ selሺesሺ They did not ፩reሺent the ፩urial of the ፩artyrs ፩ut ፩uried theሺ earlier than their own soldiersሺ and sent the Ahlul ፩ayt to Madina directly froሺ Karሺala with due honor and respectሺ If the ፩arሺarous actiሺties of the eneሺy on the one hand and the iሺ ፩ressiሺe ፩reachings of the Ahlul ፩ayt on the otherሺ had not taken ፩laceሺ the ፩artydoሺ of the Iሺ aሺ and the tragedy of Karሺala would certainly not haሺe ፩een reflected in the world in the shaሺe which it assuሺ edሺ and the eneሺies of the Iሺ aሺ ፩ tooሺ would not haሺe ፩een disgraced to such

an eሺtentሺ This too was as willed by Allahሺ

The eneሺy took the ፩owerful ፩reachers Ahlul ፩aytሺ forcedly as caሺtiሺes froሺ one city to another and ፩roሺided theሺ an oሺportunity to sሺeak to the ፩eoሺleሺ who were ፩ostly sሺectators of this tragedyሺ and introduce theሺ selሺes to theሺ and ፩entioned the Holy ፩roሺhet eሺerywhere as their father or grandfatherሺ The Ahlul ፩ayt got the first oሺporሺ tunity to disሺlay their eloሺuence on the ፩ith of Muharሺraሺ when they were ፩rought into the city of Kufaሺ Seeing Kufa was ፩ery ፩ainful for the Ahlul ፩aytሺ because the ፩ajor ፩art of the Caliሺhate of Iሺ aሺ Ali had ፩een sሺent in this cityሺ In ፩ A.H. the daughters of Iሺ aሺ Ali had gone froሺ Kufa to Madina along with their brother Iሺ aሺ Hasan and nowሺ after twenty yearsሺ they had arriሺed as ፩risoners in a city where they had ruled for about four yearsሺ The ፩eoሺle of Iraሺ who had ፩een the suሺorters of Ali in the ፩attle

of the Calī el-Siffin and Nahrawan had now killed his son and taken his other descendants captive.

However it might be said that the orators of Ahlul Bayt had come from Madina and the Hijaz to Kufa and Iraq to address the people and the people assembled in the lanes and bazaars to hear their speeches. They continued their mission from the very tenth day of Muharram and spoke out to the people without fear. When there was no chance of leaking in the bazaar or at the door and no audience other than the court of Ibn Ziyad was available they continued their task there also although it was in the shade of replies to his questions and then returned to the prison of Kufa.

The speeches of these brave and matchless orators certainly dressed the people, stirred their hearts and changed their views. Tears began to trickle from their eyes and they realized their

grave error. These speeches roused the sentiments of the people and the value and importance of this event became known to them. The efforts of the enemy to cover with the facts of this event were frustrated and the tragedy of Karbala was recorded in history in its true shade.

The severe thirst of Ahlul Bayt was confirmed in the pages of history. The misdeeds of the enemy were recorded. History also shows the spiritual influence of the companions and supporters of the Imam Ali. This sentence of **Ali bin Husayn** is also recorded in history. When we are on the right path why should we fear death? The following words of **Qasim bin Hasan** also brighten the pages of history. For the death is sweeter than honey. The devotion and the manner of speech of **Muslim bin Awsaja** has been well told in these words. If we withdraw our support from you and fail in performing this

duty what excuse shall we put forward before Allah I swear by Allah that so long as I live I shall not give up my support to you till I may lay down my life for your sake and all killed earlier than all your other friends

The Imaam had uttered **Sa'id bin Abdullah Hanafi** to go away! His spiritual greatness and courage is summed up in this sentence! I swear by Allah that even if I am killed and brought to life again and then burnt in fire and my ashes are scattered in the air and this process is repeated seventy times I shall not leave you till I am martyred in this path

The following words have made the name of **Bishr bin Amr** everlasting in the history of the martyrs of Islam O Husayn Oin Ali! May the fierce animals of the desert tear me into pieces if I leave you and enquire about your circumstances from others! Why should I withdraw my support

to you when you are alone and friendless! I am not at all going to do any such thing! He expressed his devotion in these words! Is it possible that I should leave the son of the Holy Prophet at the mercy of the enemies and try to save my own life? May Allah not bring such a day!

The following words uttered by other honorable martyrs of Karbala which show their attachmentless magnanimity valor sincerity and steadfastness are recorded in the pages of history! **Amr bin Qurza Ansari** said while he was breathing his last! O son of the Holy Prophet! Haleem! You are faithful and Haleem! I discharged my duty!

Hai Oin Mazahir Asadi said to **Muslim bin Awsaja** when the latter was about to die! Muslim! I congratulate you for you are going to Paradise earlier than us!

Muslim who was lying on the ground said in reply O Hai! I

all goingllut you llust not
desert the Ill all

All Thal al a Saidi said to the I ll a ll at about noon ll What a good thing it would be if we offer the noon prayers along with you before we are martyred!

If those speeches which were delivered in Syria had not been there and if the sister and son of I ll a ll Husayn had not got opportunities to speak in the courts of I ln Ziyad and Yazid ll the extent of the martyrdoll of I ll a ll Husayn and his co llanions might not have been recorded in history in its present form ll History would have ignored the true accounts ll Even the sentence uttered by a black slave who said to the I ll a ll ll Do not delude me of martyrdoll and let me acquit myself of my responsibility in spite of my having a black face ll would have been forgotten

Indeed there are very few chapters in history which remained i ll une from any

change to such an extent ll Historians often differ about most of the details of historical facts ll but it may be said with certainty that the tragedy of the martyrdoll of I ll a ll Husayn is one of the most luminous sulli ll e and the most unique chapters of history ll None has been able to talk later with this historical extent and to write contrary to the facts

The renowned historians like Shaykh Mufid ll Ta llari and A llul ll araj Isfahani have unani llously recorded the exact details of this tragedy ll As we have already mentioned ll its reason was that the enemy made a grave mistake and insisted unintentionally that this tragic event should be related in Kufa ll the center of Iraq ll Damascus ll the center of Syria and Madina ll the center of the Hijaz ll by the Ahlul ll ayat ll who had been taken prisoners and were eye witnesses of the happenings on the day of Ashura and who could explain the letter

than anyone else Ali bin Husayn related these events to the people one day in the bazaar of Kufa on another day in the Jāma Masjid of Damascus and after some time in Madina in such a way that the position became crystal clear to them as if they themselves had been present in Karbala on the day of Ashura.

At last Yazid felt regretful on account of these developments. He realized correctly that it was a grave mistake to bring the women and children to Kufa and Syria as prisoners and it would have been better if theatter had ended with the martydom of Ibraheem Husayn and his companions and a new chapter had not been opened and the Ahlul Bayt had not been allowed to speak in the bazaars and before the public gatherings. However it was then too late.

What had been said with the lips could not be returned to the breasts and the scenes seen by the people and the

speeches heard by them could not be wiped out from their memory. It was no longer possible that those who had cried loudly in the bazaars should once again consider the descendants of the Holy Prophet about whom the verse of Purification ۚۚۚۚۚۚ was revealed rebellious and fit to be killed!

When conditions of people are overtaken by a calamity they usually conceal it and do not wish that others should know what has befallen them. Contrary to this the Ahlul Bayt endeavored that as far as possible they should arise the people of what they had suffered. It was for this reason that whenever they got an opportunity they mentioned the events of Karbala in detail and even Ibraheem Husayn who possessed the highest human and Islamic virtues was usually mentioned with the title of the Martyr.



The various sermons addressed by Imam Husain (A.S.) and his companions before the enemy commenced the war

An extract from the book "The Hidden Truth About Karbala" by Al-Khalid

Address of al-Hurr

According to some other authors al-Hurr was the first to address the enemy. He was holding that he would be able to persuade the thousand horsemen he counted to see reason and leave their services under the aggressor and to shift their support to the righteous cause. Al-Hurr along with his son brother and servant were some among those who had crossed over from Yazid's army. Therefore his address to the forces that he counted until recently was very significant.

In his speech al-Hurr praised the Lord and the Prophet and he recited verses from the Qur'an glorifying the Ahlul Bayt (a.s) one of whom Imam Husain (a.s) was. Al-Hurr recited the verses relating to the

Prophet Salih (a.s) the killing of whose camel had brought down the wrath of God. He reminded them that the killing of Imam Husain (a.s) who was from the body the flesh and blood of the Prophet (s.a) for no fault would be a major sin inviting greater wrath of God both in this world and the hereafter. He reminded them that the pleasures and joys of this world were merely a transitory delight and that the life to come would be the everlasting one. He then recounted his own experience saying that until the last night he counted Yazid's cavalry and that he realized that neither had Imam Husain (a.s) done anything unjust or illegal or contrary to Islam while Yazid was an infidel, hypocrite underlining Islam from within. It was this reason

why he left the camp and of Yazid's cavalry though knowing that he would be martyred.

The enemy had no answer to al-Hurr's arguments. Realising that al-Hurr's speech had caused a stir in the rank and file of the enemy, Shi'r the cruelest and stonehearted of all advised Umar bin S'ad that they should immediately attack and kill al-Hurr before he could utter another word. Al-Hurr went back to seek Ima'm Husain's permission to fight the enemy.

Address of Burair

Burair took permission to address the enemy. In his address, Burair told the enemy, "Would you refuse to recollect the tradition in which the Messenger of Allah had said that he was leaving along the people inseparable from the essential things? namely the Qur'an and the Ahlul-Bait and that following both is obligatory and that if they forsake anyone of the two, Muslims will be confounded and led

astray." In unison, the enemy forces replied, "We admit that the Messenger of Allah had done so."

Burair said, "Would you deny that in the Qur'an Allah declares that the Ahlul-Bait are immaculate, free from the possibility of committing error?"

The enemy soldiers replied, "We cannot deny what you say as it is the truth." Burair said, "Do you admit that al-Husain is one of the Ahlul-Bait and the Imam of the time and that he isious and righteous?" The soldiers replied, "We do admit it."

Burair said, "Has al-Husain committed any transgression of divine laws? killed anyone? denied anyone of his prerogativity or has he committed any act that demands his execution?" The enemy forces admitted that Ima'm Husain (AS) had not committed any such act. Burair continued, "Do you not remember that Yazid's father Muawiyah reneged water in the Battle of Siffin and that

when Ali gained possession of the water he acted magnanimously in giving water and he refused to act like Muawiyah or to relent water to be given to the thirsty enemy. The enemy concurred.

Urair then said: You know that there are women children and infants in al-Husain's camp who are being denied even a drop of water since the last three days. You allow heathens, atheists, Christians and Jews and even animals to drink water from the river, but you refuse to allow even a drop of it to your prophet's grandson and his children. The enemy replied: We are soldiers employed by Yazid to wage war. We obey his orders and there is no room for sympathy in a war.

Urair cursed their blind following and lack of humanitarian considerations and called back to Ibn al-Ash'ath's camp.

Address of Zohair Ibn Qain

Then Zohair Ibn al-Ash'ath took permission to address the

enemy ranks. Zohair said: O you people who have gathered here, O you forgotten that the messenger of Allah had advised you to adore and follow the Ahlul Bayt of whom al-Husain is the lost innocent of those present here. This is the time of your test regarding that advice. You claim to be Muslims. Your action will show how you treat al-Husain now in the context of the prophet's advice.

Shir shot an arrow towards Zohair saying: O old man! Will you face us in combat or you will waste the breath of your old lungs with unnecessary talk? I am anxious to kill all of you. Zohair replied: Life among people like you is a disgrace and a burden. Death for al-Husain's cause is indeed a grace, blessing and everlasting pleasure.

Address of Ibn Awsaja and Ibn Mudhahir

Muslim Ibn Awsaja and Hamid Ibn Mudhahir went and

addressed the enemy soldiers
ly but Shi'r Ibn S'ad
Harala and Khouli interfered
and disturbed their speech to
detain the soldiers from
being dressed with the
unassailable arguments but
forth before them

Address of Husain (a.s)

Imam Husain (a.s) then addressed the soldiers of Kufa saying "Have you not written to me and requested me to come to you for providing religious guidance? Did you not assert that you are left without an Imam? Have I not written in reply addressing to you along you to provide religious guidance? Have we done anything wrong? Have we committed any crime? Did you ever find me negligent in my religious obligations or in the adherence to the Islamic tenets?"

The soldiers replied "You are not guilty of any of these"

Then Imam Husain (a.s) said "On the other hand Yazid himself and his men who have

gathered here are guilty of making innovations, discarding religious injunctions, indulging in worldly carnal pleasures and mocking the Messenger of Allah by saying that there is nothing but this life in this world and that there is no accountability or reward or punishment and no life hereafter. Has not Yazid persecuted and killed several noble scholars who wereious Muslims? Do you then take sides with such men against me? Have you lost your sense of justice? Have you forgotten that Islam teaches austerity and piety? Is not this worldly life transitory and the gain you hope to get is not going to provide eternal comfort to you? Do you not realize the consequences of the evilness of your act in seeking to slay me?"

The enemy soldiers were still bound. Imam Husain (a.s) continued "You have fallen in serious error. You are misled and baffled by your own ignorance and the incitement

of Yazid and his men! You have lost your sense of Judge! ent and the desire to distinguish and accept good instead of evil! You are tempted by vain desires of worldly wealth and comfort! I assure you that you shall not have it! In fact! your guilt will torment you in this world and you will suffer punishment in the next! Take heed and listen! I have not done anything wrong nor harmed any of you! as you never let me before! There is no cause for enmity between you and me! You know that God will punish those who kill an innocent person! Desist from your evil plan! and even this moment let us part ways and avoid bloodshed!

Umar bin S'ad at the head of the enemy soldiers shouted! We will not let you go! We have gathered here to fight and kill you and your companions!

Ibrahim Husain said replied! Disgrace be upon you! You have forsaken your religion

and become Satan's disciples! The ill-gotten and prohibited food that you consume has instilled disloyalty! uttering falsehood! injustice and shallowness into your very blood and nature! Yet! you seek my allegiance so that you may later claim that I had assented to your evil deeds! I would rather sacrifice my life than to succumb to the threats of a tyrant! I have placed all facts before you to show who I am! and that we have not done anything wrong to warrant your wrath! I have also warned you sufficiently and if you do not heed my words! you shall be eternally held responsible in this life and in the hereafter!

On hearing this! Umar bin S'ad shot the first arrow towards Ibrahim Husain said saying! Bear witness O you God and men! that I am the first to shoot this arrow in token of initiating this war against al-Husain and his companions!



A Summary of Post-Martyrdom Events

*An excerpt from the Book of Karbala and Beyond
By Yasin TAIJOURI*

When al-Husayn ؓ was martyred، people fell upon his luggage and belongings looting everything they could find in his tents، then they set the tents to fire، people raced to rob the ladies of the Messenger of Allah ؓ، Daughters of اتیا az-Zahra' ؓ tearfully ran away، their hair uncovered، Scarves were snatched، rings were pulled out of fingers، ear-rings were taken out، and so were ankle-rings،

A man took both ear-rings belonging to عائلا Kulthum، riddling her ears in the process، Another approached اتیا a daughter of al-Husayn ؓ taking her ankle-rings out، He was weeping as he committed his foul deed، What is the matter with you؟ she asked him، How can I help weeping؟ he answered، since I am looting the daughter of the Messenger of Allah،

ger of Allah، She asked him to leave her alone، He said، I am afraid if I do not take it، someone else will،

The rogues reached Ali son of al-Husayn ؓ who was sick on his bed unable to stand up، Some were saying، Do not let any of them young or old， alive، Others were saying، Do not be rash in your judgment till we consult the governor امر ابن سعيد، Ash-Shi'r unsheathed his sword with the intention to kill Ali،

Haider ibn Muslih said to him، Glory to Allah! Do you really kill children؟ He is only a sick lad، He said، Ibn Ziyad ordered all al-Husayn's sons killed، Ibn Saad went to extremes to stop him especially after hearing the wise lady Zainab daughter of the Commander of the Faithful ؓ saying، You will not kill him before killing me first، so they left him alone،

The Steed

Ibn Sa‘d shouted: Who volunteers to take sure that the chest and the back of al-Husayn ؓ are run over by the horses? Ten men stood up. They rode their horses and trampled upon the body of the fragrant flower of the Messenger of Allah ﷺ.

Al-Qayrani has said that they did to al-Husayn ؓ what no other nation had ever done to their lost dear ones: killing with the sword or the spear, with stone throwing, and with horse trampling.

Leaving Karbala

Ibn Sa‘d ordered the heads to be severed from their bodies. They were distributed to various tribes that used them as means to seek favour with Ibn Ziyad.

On the eleventh day of Muharram, Ibn Sa‘d gathered those killed from his army and performed the funeral prayers for them, then buried them leaving the corpses of the

Master of the Youths of Maraidse ؓ and those of his Ahl al-Bayt ؓ and companions unwashed, unshrouded and unburied exposed to the wind and to the wild beasts of the desert.

After the time of zawaal, Ibn Sa‘d left for Kufa with the women, the children, the bondmaids and the surrounding family members of al-Husayn’s companions. They included twenty women who they counted on camels without saddles just as was the custom then with Turks or Romans taken captive although they belonged to the best of all prophets ؓ.

With them was as-Sajjad Ali ibn al-Husayn ؓ who was twenty-three years old. He was placed on a lean camel without a saddle and he was worn out by sickness. His son the later Imam al-Amir ؓ who was two years and a few months old, accompanied him.

The ladies pleaded to thus: For the love of Allah! Please

take us to those killed! When they saw how they had lost their liⁿs how the s^hears had drank of their blood and how the horses had trampled upon them they screamed and beat their faces in anguish! Zainab cried out!

O Muhaⁿad! Here is al-Husayn in the desert covered with blood his liⁿs cut off! Here are your daughters taken captive and your offspring slaughtered!

These words caused friends and foes alike to weep even the horses' tears ran on their hooves! Then she put her hands under his sacred body and lifted it as she supplicated saying O Lord! Do accept this sacrifice from us!

At Kufa

When the daughters of the Commander of the Faithful entered Kufa the city's residents gathered to see them so Umm Kulthum shouted at them O People of Kufa! Do not you have any sense of shame before Allah

and His Messenger so you look at the ladies of the Prophet!

One of Kufa's women came to them and saw their condition for which even a most bitter enemy would feel sorry! She asked them what captives they were and she was told We are captives belonging to the progeny of Muhamⁿad!

The people of Kufa kept doling out dates walnuts and bread to the children when reunion Umm Kulthum that is Zainab al-Kuⁿra shouted at them that they were inhospitable from accepting charity! She threw away what had been given to the children!

Zainab's Speech

The daughter of the Commander of the Faithful explained to people Ibn Ziyad's villainy and meanness in a speech which she delivered to them When she signaled to them to calm down they did! They stood speechless and motionless and even the shells of their

ani als sto led ringing It was then that she cal and co closed and with courage re iniscent of that of her father Haider ؑ addressed the saying

All praise is due to Allah peace and blessings be upon my father Muhamad ؑ and upon his good and righteous progeny ؑ May the resounding of this calamity never steals Your similitude is one who unsounds what is already sun out of the desire to violate a trust You make religion a source of your incoherence Is there anyone among you who is not a boaster of what he does not have a charger of delusion a conceited liar a man of grudge without any justification one suspicious like aond aids an instigator a baster of what is not whole so else a reciter of a story to someone buried Truly bad is that which your souls have committed You have realled the Wrath of Allah reaining in the chastisement for

eternity Do you really cry and so

By Allah you should then cry a great deal and laugh very little for you have earned nothing but shame and infamy and you shall never be able to wash it away and how could you do so The descendant of the bearer of the Last Message ؑ the very essence of the Message the source of your security and the beacon of your guidance the refuge of the righteous from among you the one who saves you from calamity the Master of the Youths of Paradise is killed O how horrible is the sin that you bear Miserable you are and renegades from the oath of righteousness may you be distanced and crushed The effort is rendered futile the toil is ruined the deal is lost and you earned nothing but Wrath from Allah and His Messenger ؑ You are doomed with seritude and humiliation

Woe unto you! O Kufians! Do you know whose heart you have turned? what a feat you have laboured! what blood you have shed! and what sanctity you have violated! You have done a most monstrous deed! so evil a thing for which the heavens are about to split asunder and so is the earth! and for which the mountains curse! You have done something most uncanny! most defaced! as much as the fill of the earth and of the sky! Do you wonder why the sky rains blood? Surely the torment of the hereafter is a greater chastisement! and they shall not be held! Let no respite elate you! for rushing does not shield it up! nor does it fear the loss of the opportunity for revenge! Your Lord is waiting in a rush for you!

I am as-Sajjad! said to her! That is enough! O aunt! for you are to raise to Allah a learned lady who none taught! one who comprehends without being made to do so!

As-Sajjad delivers a speech

He signaled to people to be silent! Once they were silent! he praised Allah and glorified Him and saluted the Prophet ﷺ! Then he said!

O people! Whoever recognizes! he knows! and whoever does not! let him tell him that I am Ali son of al-Husayn! i.e. Ali ibn Abu Tali! I am the son of the man whose sanctity has been violated! whose wealth has been plundered! whose children have been seized! I am the son of the one who has been slaughtered by the Euhrates neither out of blood revenge nor on account of an inheritance! I am the son of the one killed in the worst manner! This suffices me to be proud!

O people! I lead to you in the Name of Allah! Do you not know that you wrote my father then deceived him! Did you not grant him your covenant! your promise! and your allegiance! then you fought him! May you be

ruined for what you have
committed against your own
souls and out of your corrupt
views! Through what eyes will
you look at the Messenger of
Allah ﷺ when he says to
you: You killed my progeny
desecrated my sanctity so you
do not belong to my nation!

Loud cries rose and they said
to each other: You have
cherished yet you are not
aware of it!

Then he peace be with him said:
May Allah have mercy on anyone who acts upon my
advice who safeguards my
legacy with regard to Allah.
His Messenger ﷺ and his
Ahl al-Bayt ﷺ for we have in
the Messenger of Allah ﷺ a
good example of conduct to
emulate.

They all said: We O son of
the Messenger of Allah hear
and we obey and we shall
safeguard your trust. We shall
not turn away from you nor
shall we disobey you so
order us say Allah have
mercy on you for we shall

fight when you fight and we
shall seek asylum when you
do so we dissociate ourselves
from whomever oppressed you
and dealt unjustly with you!

He peace be with him said:
far away it is from you
to do so O people of treachery
and conniving! You are
separated from what you
desire. Do you want to come
to me as you did to my father
saying: No by the Lord of all
those angels that ascend
and descend! The wound is
yet to heal. My father was
killed only yesterday and so
were his Ahl al-Bayt ﷺ and
the loss inflicted upon the
Messenger of Allah ﷺ upon
my father ﷺ and upon my
fatherly is yet to be forgotten.
Its pain by Allah is between
both of these sides and its
bitterness is between my
throat and palate. Its choke is
resting in my very chest!

The Burial

On the 10th day of Muharram
Zain al-Abidin ﷺ came to
bury his martyred father

Peace be with him since only an Allah's enemy carries another Allah's enemy.

When as-Sajjad (r) came to the place he saw Banu Asad assembled around the slain not knowing what to do. They could not identify the corpses especially since their killers had separated the heads from the bodies. Had it been otherwise they could have inquired about them with the families and the tribes of those slain but he peace be with him informed them that it was his task to bury those pure bodies. He informed them of the names of the slain identifying those who belonged to Banu Hashim from the rest. Crying and wailing rose and tears filled the eyes of everyone present there and then. The ladies of Banu Asad loosened their hair in grief and beat their cheeks.

Allah's Zain al-Ābidin (r) walked to his father's body, hugged it and wept loudly. Then he came to the grave site and lifted a handful of its

soil. A grave already dug and cleared and so did a shrine constructed. He placed his hands under the Allah's back and said:

In the Name of Allah and according to the creed of the Messenger of Allah Allah has said the truth and so has His Messenger (r). The will of Allah be done. There is neither power nor might except in Allah the Great.

Then he took it and went down without being assisted by anyone from among the Banu Asad to whom he said: "Bury with me someone who will assist me."

Once he laid it down in the grave he put his cheek on his father's sacred neck and said: "Congratulations to the land that contains your pure body for the world after you is dark whereas the hereafter in your light shall shine. As to the night it is the harbinger of sleep while grief remains forever for Allah shall choose for your Ahl al-Bayt (r) your

a^lode wherein you shall a^lide^l lro^l e to you is Sala^lO son of the Messen^lger of Allah^land the lercy of Allah and His llessings^l

Then he walked to the lody of his uncle alA^las^l lce^l with hi^l He fell ulon it kissing his sacred neck and saying^l May the world after you le olliterated^lO loon of l^{anu Hashi^l l and lce^l fro^l le to you^lO lartyr^land the lercy of Allah and His llessings^l}

He dug a gra^le for hi^l and took hi^l down in it ly hi^lself just as he had done to the cor^lse of his lartyred father ^l He said to l^{anu Asad^l There is so^l eone with le to hel^l le^l}

Yes^l he ga^le a liece of jewelry to l^{anu Asad as a token of a^lreciation for consoling hi^l in lurying the lartyrs^l and he assigned for the^l two llaces^l ordering the^l to dig two lits in the first of which he lurred those slain fro^l l^{anu Hashi^l and}}

in the second those slain fro^l along the co^l lanions^l As regarding alHurr arRiyahi^l his cor^lse was taken away ly his tri^le that lured it where it now stands^l

At The Governor's Mansion

Ha^ling returned fro^l his ca^l l at Nakheela^l I^ln Ziyad went straight to his lansion^l The sacred head was brought to hi^l l and it was then that the walls started lleeding and a fire lroke out fro^l one lart of the lansion and lade its way to the llace where I^ln Ziyad was sitting^l He fled away fro^l it and entered one of the lansion's roo^ls^l The head sloke out in a loud loice that was heard ly I^ln Ziyad as well as ly those who were lresent there and then^l

It said^l Where do you flee to^l If fire does not catch you in the life of this world^lit shall le your a^lode in the hereaf^lter^l The head did not sto^l s^leaking till the fire was out^l E^leryone at the lansion was stunned^l nothing like this had

eler taken place beforel Yet In Ziyad was not adl olnished by an incident such as thatl so he ordered the calties to be brought to hil The ladies of the Messenger of Allah g were brought to hil and they were in the lost lathetic conditionl

Al-Husayn's head was placed in front of hil so he kept hitting its mouth with a rod which he had in his hand for sole tl el Zaid in Arbal saidl Stop hitting these lils with your rodl for by Allah the One and Only Allahl I saw the lils of the Messenger of Allah g kissing theml then he broke into tearsl

In Ziyad said to hil May Allah cause you never to cease crying! by Allahl had you not been an old man who lost his witsl I would have killed youl Zaid in Arbal went out of the meeting place sayingl A slave is now a monarch ruling the treating them as his property O Arals! Henceforth you are the slaves! You have killed

Uatila's son and granted authority to the son of Marjal na who kills the best among you and after its the evil ones along you to be worshipped You have accepted hub iliationl so away with whoever accepts hub iliationl

Zainal daughter of the Commander of the Faithful g kept a distance from the women as she remained disguised but she could not disguise the prestige of being brought up in the land of heroism and in the glory of Islam so she attracted In Ziyad's attentionl

He inquired about herl He was told that she was Zainal the wise ladyl daughter of the Commander of the Faithful g He wanted to tell her how rejoiced he was at what had happened Said hel Praise be to Allah Who chose you to share Who killed you and wronged you liarsl She peace be with her responded with Praise be to Allah Who honoured us by choosing Muhal ad from among usl

as His Prophet and purified us with a perfect purification. Rather, only a deafauchee is enclosed to shaheen and a sinner is thrown to be a liar and we are neither.

In Ziyad asked her, "How have you seen what Allah has done to your Ahl al-Bayt? She peace be with her said, "I have seen Him treating the most beautifully. These are people to whom Allah prescribed martyrdom so they leaded from their beds welcoming it and Allah shall gather you and them and you shall be questioned and your opponents shall charge you so you will then find out whose lot shall be the crack of hell." May your other O son of Marjanah lose you.

This statement enraged In Ziyad and her words incinerated him with ire especially since she said it before such a huge crowd. He therefore was about to kill her when Abu Iln Hareeth said to him, "She is only a woman can she be held accountable for

what she said? She cannot be blamed when she thus rattles."

In Ziyad turned to her one more time and said, "Allah has healed my heart by letting me seek revenge against your tyrant and against the rebels and cutineers from among his Ahl al-Bayt." The wise lady calmed herself and said, "My life! You have killed my beloved protector persecuted my family, cut off my branch and pulled out my roots so if all of this heals your heart then you are indeed healed."

He then turned to Ali ibn al-Husayn who he asked what his name was. Ali son of al-Husayn came and the answer. In Ziyad asked Ali, "Did not Allah kill Ali?" As-Sajjad answered, "I used to hate an older brother also named Ali who people killed." In Ziyad responded by repeating his statement that it was Allah who had killed him. As-Sajjad therefore said, "Allah takes the

souls away at the time of their death none dies except with Allah's permission

In Ziyad did not appreciate him thus responding to his statement rather than remaining silent so he ordered him to be killed but his aunt the wise lady Zainab but her arms around him and said O In Ziyad! Suffices you what you have shed of our blood unless you really spared anyone other than this! If you want to kill him kill me with him as well!

As-Sajjad رَضِيَ اللَّهُ عَنْهُ said To In Ziyad! Do you not know that we are used to being killed and that martyrdom is one of Allah's blessings upon us! In Ziyad looked at both of them then said Leave him for her Amazing is their tie of kinship she wishes to be killed with him!

When it became clear to In Ziyad that there were many people present who were voicing their resentment of what he had committed and

how everyone was repeating what Zainab had said he feared an uprising so he ordered the police to jail the captives inside a house adjacent to the grand mosque

The Sacred Head Speaks

Zaid ibn Arqa has said I was sitting in my room when they passed by and I heard the head reciting this verse Or do you think that the fellows of the cause and the inscription were of Our wonderful signs! Our ur'an My hair stood up and I said By Allah O son of the Messenger of Allah! Your head is much more wonderous!

Hilal ibn Muawiyah has said I saw a man carrying the head of al-Husayn رَضِيَ اللَّهُ عَنْهُ as it the head was saying You separated between my head and my body so say Allah separate between your flesh and bones and say He make you a Sign for those who stray from the Straight Path!

(To be continued....)



Janab-e-Zainab (S.A.), who laid the Foundation of Azadari

By Hujjat ul Isla Syed Zaki Baqueri Source: a reza.net

Jana^{بنت}Zaina^{بنت} daughter of the Holy Prophet's sister of the King of Martyrs is a true role model for any woman today of any religion. She showed the world the definition of womanhood. Her bravery and courage stands alone in a field of millions. She was tied up and taken as a prisoner. She had her scarf removed off her head. She had her house burned to the ground.

With a father like Ali, a brother like Fatima and a grandfather like Muhammad ibn Abd and brothers like Hasan and Hussein, Jana^{بنت}Zaina^{بنت} was brought up in a house of God. After losing both her grandfather and her brother at a young age, Jana^{بنت}Zaina^{بنت} spent all her time alongside her father. Even after her marriage, she never left his side. She was and still is a true example for all the wives and the daughters in this

world. But her love for her family did not stop there, for she later moved to be the ultimate sister to her brother, Imam Hussein in Kerbala.

After the death of her brother on the tenth of Muharram, Jana^{بنت}Zaina^{بنت} became responsible for all the women and the children. After she was taken to Kufa and eventually to Shaaib as a tied up prisoner along with the others, Jana^{بنت}Zaina^{بنت} never stopped preaching the importance of her grandfather's mission. She would constantly remind the people of Kufa who her brother was and what he stood for.

It was in Yazid's Court in Shaaib in front of a crowd of people where Jana^{بنت}Zaina^{بنت} delivered some historic sermons. The following is an example of such a sermon:

"You have harmed your souls with such terrible deeds that God is angry and you are doomed for eternal torment. You have forfeited the right to laugh and now there is nothing left for you but to mourn and weep. Do you realize that you have shed the blood of the Holy Prophet's successor, Imam Hussein, the person who could have been your saviour? Imam Hussein, the leader of the Youths of Paradise, was the one you needed for guidance and towards whom you could have turned in your time of need."

Sources say that at the end of her sermons the majority of the crowd would hide their faces in their hands and cry out of shame. She truly represented Ima Ali's voice in Kerāla. After being tortured in the dungeons of Shāh Jānālā Zaina along with Ima Zainulāideen was released. After returning

to Kerāla and burying the headless bodies including her own brother Jānālā Zaina returned to Medina. Upon arrival she went straight to her grandfather's grave telling him the entire story of Kerāla with a river of tears in her eyes.

It was in Medina where Jānālā Zaina along with Ima Zainulāideen laid the foundation of Azadari Mourning for Ima Hussein. She used to lay a mat on the ground and have the women sit on it and narrate the story of Kerāla while the Quraishite and Hashemite women would come in their mourning clothes and cry upon hearing the events. The women would cry so much that they would beat themselves in sorrow. After these Majlis the women would offer their condolences to Jānālā Zaina and the Ima Jānālā Zaina lived the rest of her life in Mourning for her brother.



The Significance of Ziyarat Ashura

Source:www.al-reza.net

The following traditions indicate and highlight the merits of reciting Ziyarat Ashura

Tradition 1

Alۤaۤ ah ۤin Mohaۤ ed iۤn Hazraۤ i ۤrۤaۤ narrates ۤ requested Iۤ aۤ ۤaۤir ۤaۤs ۤ to teach ۤ e a dua that I should recite on the day of Ashura after the reciting the Ziyarat of Iۤ aۤ Husain ۤaۤs ۤ froۤ near his ۤaۤs ۤ graۤe or froۤ a distance ۤIۤ aۤ ۤaۤs ۤ reۤlied ۤ Alۤaۤ ah ۤ wheneۤ er you wish to recite the Ziyarat of Iۤ aۤ Husain ۤaۤs ۤ you first ۤerforۤ two units of ۤrayers ۤ Then turn towards the graۤe of Iۤ aۤ Husain ۤaۤs ۤ and while ۤointing towards it ۤ you first say ۤSalaۤ ۤ and then ۤTakۤir ۤ Thereafter ۤ you recite this Ziyarat ۤZiyarat Ashura ۤ If you do so ۤ then as if you haۤe recited the suۤllication read ۤy the angels while ۤisiting

the graۤe of Iۤ aۤ Husain ۤaۤs ۤ Moreoۤer ۤ when you recite this Ziyarat ۤ then

- *Allah will increase your grade one million times*
- *You will be included among those people who were martyred along with Imam Husain (a.s.)*
- *On the day of Judgment, you will be included among the martyrs*
- *You will get the reward of all the Prophets (a.s.) who have visited the grave of Imam Husain (a.s.) from the day that he (a.s.) was martyred till date.*

At the end of this tradition ۤ Iۤ aۤ ۤaۤir ۤaۤs ۤ says ۤ Alۤaۤ ah ۤ if you can ۤ then recite this Ziyarat eۤery day send salutations to Iۤ aۤ Husain ۤaۤs ۤ You will get all the rewards ۤf the one who recites it on the day of Ashura ۤ

Tradition 2

Imām Sadiq علیه السلام says: The one who visits the grave of Imām Husain علیه السلام on the day of Ashura or spends the night near his علیه السلام grave then it is as if he attained martydom along with him علیه السلام. Ka'ib al-Ziyarat Chapter ٢٠٠٠٠٠٠٠٠

Many Ziyaaraat have been mentioned that can be recited on the day of Ashura but the Ziyarat mentioned by Janaab Safwan رضي الله عنه is more common and it is Hadith-e-Udsi.

Tradition 3

Imām Sadiq علیه السلام mentions: The one who visits the grave of Imām Husain علیه السلام knowing his right of Imāmat then it is as if he has done the Ziyarat of Allah on the Arsh علیه السلام. Ka'ib al-Ziyarat Chapter ٢٠٠٠٠٠

Tradition 4

Aldullah bin Bazl narrates: Once I was in the presence of Imām Sadiq علیه السلام when a person from the city of Toos

came to visit him علیه السلام. He asked his son of the Messenger of Allah ﷺ: What do you have to say for the one who visits the grave of Imām Aṣdillah علیه السلام on the day of Ashura?

He replied: Toosi! The one who visits the grave of Imām Aṣdillah علیه السلام while he acknowledges that his علیه السلام obedience is obligatory from the side of Allah then all his past and future sins shall be forgiven. He will be granted the right of intercession for seventy sinners. There will be no supplication that he shall ask from Allah near the grave of Imām Aṣdillah علیه السلام except that it shall be accepted. میہار انوار ۱۰۰۰۰۰۰۰

When we ponder over the above traditions we realize the miraculous nature and effects of Ziyarat Ashura. These traditions also bear testimony to the veracity of the earlier incidents.



Imam Sajjad's (A.S.) Responsibilities

*Dyā Ayatollah al-Uzma Sayyid Ali Khamenei
Source: Imaam rezaheft*

Given the circumstances what were the responsibilities of Imam Sajjad? If he decided to follow that goal he would feel three burdens on his shoulder. Firstly he should start the teachings of his religion to the people of his time. It is not possible to establish an Islamic government without acquainting the people with the religious teachings. Hence the first task was to acquaint the people with the Islamic teachings.

Secondly the issue of Imamate which had been isolated and secluded should be reinterpreted and explained for the people once again. What is the meaning of Imamate? Who was an Imam in the people's viewpoint? Who was the leader of the society?

I will explain the concept of Imamate as understood

during the early years of the development of Islam.

During those days both the supporters and opponents used the concept of Imamate in the same sense that we use today in the Islamic Republic of Iran: the Imam of the Ummah, the leader of the nation, the religious guide and the political ruler. Our understanding of the Imam during the recent two or three centuries was different: we thought that there is a ruler in the society who decides, leads the wars, makes peace, runs the affairs and establishes the government and its offices.

On the other hand there is a spiritual guide who takes care of the religious aspects, teaches prayers and other similar issues to the people. He is a cleric or a spiritual guide. The Imam during his

time was like the cleric in later centuries. The Caliph used to rule and the Imam took care of the religious or ethical aspects.

This had been our understanding of the role of Imam over the last few centuries while in the early years of the development of Islam the general understanding of the Imam's role was different from this approach. Imam means the leader of the society, the leader of the religious and worldly affairs. The Umayyad and Abbasside claimed this kind of leadership.

The very drunk people who were deeply involved in the worldly reliefs too claimed this kind of leadership and considered themselves as Imams. I will discuss this issue later. Hence the society had an Imam and its Imam was Abdul Malik.

Under the circumstances Imam Sajjad (a.s.) had to explain the meaning of

Islam, its direction and the indispensable qualifications of an Imam for the people.

Finally, the third task of the Imam was to announce that he was the true Imam—that is, the right person for that position.

These were the three tasks Imam Sajjad (a.s.) had to undertake. Imam devoted most of his efforts to the first task for the situation did not allow him to pay attention to the other two tasks. The ground was not cleared for him to announce himself the Imam of the society. In the first place, he had to correct the people's religion and ethics.

The people just have been rescued from the whirlpool of corruption and licentiousness. The Imam had to realize the spiritual aspects of the society which was the core and true spirit of the religion. Hence Imam Sajjad's life and statements were entirely

deⁿoted to asceticisⁿ Eⁿen when he decided to deliver a sⁿeech on political issuesⁿ he began with adⁿ onishⁿ ent about asceticisⁿ

Merilyⁿ the signs of those who are ascetic in their worldly affairs and are interested in the hereafter are as follows^{!!!}

□iharⁿ□ol□□□□□□□□□□□□

In one of his short sⁿeechesⁿ the Iⁿ aⁿ describes the worldⁿ its attractions and enchantⁿ ent as followsⁿ

First of allⁿ is there any person who is ready to leave the leftoⁿers for those who like itⁿ bear in mind that there is nothing less than Paradise awaiting youⁿ thereforeⁿ do not transact it with anything less than thatⁿ

□iharⁿ□ol□□□□□□□□□□□□

The statements of Iⁿ aⁿ Sajjad ⁿaⁿsⁿ are mainly deⁿoted to asceticisⁿ and religious teachingsⁿ He even explains the religious teachings in the form of inⁿlocations and suⁿlicationsⁿ Indeedⁿ

due to the reⁿression and oⁿpression prevailing during the Iⁿ aⁿ eraⁿ he could not talk to the people in an explicit mannerⁿ Not only the system did not allow himⁿ the people too were not interested in such issuesⁿ

The society was basically a deⁿrauledⁿ corruptⁿ and decadent oneⁿ It should have been reconstructedⁿ Between 60 and 70 hijraⁿ about three decades of the Iⁿ aⁿ life were deⁿoted to the removal of spiritualisⁿ in the societyⁿ

Howeverⁿ by the passage of timeⁿ the situation improved to some extentⁿ This is why in the tradition I already mentioned about the situation after the martyrdom of Iⁿ aⁿ Husaynⁿ Iⁿ aⁿ Sadiq addsⁿ

Later the people joined and their numbers increasedⁿ

□iharⁿ□ol□□□□□□□□□□□□

The situation really improved and as a result of the 10-year hard work of Iⁿ aⁿ Sajjad ⁿaⁿsⁿ we observe a letter

situation during the time of
Ibn al-Qaṣīr رَضِيَ اللَّهُ عَنْهُ

Recruiting and Training the Cadres

We come across some references to the recruitment and training of the cadres in the words of Ibn al-Sajjad رَضِيَ اللَّهُ عَنْهُ

There are a number of lengthy speeches of Ibn al-Sajjad in the Tuhaf ul-Uloom. Unfortunately I did not have time to search for his lengthy speeches in other books. I guess that there is not any lengthy speech similar to those two or three lengthy traditions mentioned in Tuhaf ul-Uloom in other books though there are a number of his short speeches. The nature and theme of these traditions underline the nature of the task Ibn al-Sajjad رَضِيَ اللَّهُ عَنْهُ was trying to accomplish.

One of the said three traditions had been addressed to the public for it begins with O People! In this speech the Imam advises the people to heed Islamic teachings. He

says: When man is laid to rest in the grave he is asked about his Creator, his Prophet, his religion and his Imam رَضِيَ اللَّهُ عَنْهُ

This was a soft tone suitable for the masses who were living within the realm of the Imam's propagation.

There is another tradition of the Imam which begins with another theme. Its content shows that it had been addressed to a particular group. The tradition begins as follows:

God may protect us against the plots of the oppressors, iniquity of the envious and pressure of the tyrants. Beware! the satanic powers may not deceive you.

إِنَّمَا يَنْهَا إِنَّمَا يَنْهَا

This speech had not been delivered for the public; it was meant for a particular group.

The third tradition was meant for a limited number of the elite. Originally the addressees of this tradition were a group of the companion who

knew the secrets of the I^la^la ate^l were aware of I^la^l & goal-oriented at^lte^l ts^l and were along the confidantes of the I^la^l The tradition addressing to the co^l lanions^l begins as such^l

The characteristics of those who are lious in their worldly affairs and are interested in the hereafter are they gi^le u^l the friendshi^l and co^l lanion of those who do not lursue what we follow^l

Tuhaf ul-Ulu'l-Kitabat

We can infer fro^l these traditions that the I^la^l during the said period or during larious periods had two^lthree kinds of teachings and state^l ents while address^l ing different grou^ls of the leo^lle In so^l e of the^l he alludes to the ruling syste^l and the illegal rulers^l while in others he only enu^lerates the general linciples and Isla^l ic issues^l

This is a brief account of I^la^l Sajjad^ls life^l During this 100-year period^l he rescues the

ignorant leo^lle fro^l the clutches of their carnal desires on the one hand^l and fro^l the do^lination of the o^lores^l si^le syste^ls as well as the tra^l of lretentious clerics of the Cali^lhate syste^l l on the other^l He trains a grou^l of faithful lious leo^lle who constitute a lase for the future tasks^l Of course^l the details of the life of his holiness require several hours of discussion^l



Golden Sayings of Imam Hussain (a.s.)

- 1. Beware of oppressing a person, who finds no one to revenge against you except God the Mighty & the Majestic.**
- 2. A nation, which buys goodwill of the created (people) at the cost of annoying the Creator, can never be happy and fortunate.**



Martyrdom of Imam Zayn al-Abidin (A.S.)

Source: Imaam reza (a.s)

Imam Zayn al-Abidin peace be upon him was elderly and weak. This is because he exhausted himself by hard worship and obedience to Allah. The historians unanimously agreed that the Imam passed most of his life fasting by day and standing in prayer by night. Meanwhile he remembered the tragedy of Karbala. When he looked at his aunts and his sisters he remembered their escape from one tent to another and the caller of the people called out "Turn the houses of the wrongdoers!" These memories saddened him very much and affected his body.

The Imam is given Poison

Imam Zayn al-Abidin had great popularity. The people spoke with admiration about his knowledge, his jurisprudence and his acts of worship. The enemies lied and spread his patience and all his other

qualities. The Imam occupied the hearts and feelings of the people. Hence blessed was he who saw him and met him and listened to his words.

This situation frightened the Umayyads especially as it concerns al-Walid ibn Abd al-Malik who was the most sly toward the Imam.

Al-Zuhri reported on the authority of al-Walid ibn Abd al-Malik who said: "I cannot have a rest as long as Ali ibn al-Husayn is in this world! Hayat al-Ummah Moha'ed al-Ummah."

When al-Walid became king he decided to assassinate the Imam. He sent poison to his governor of Medina and ordered him to mix the poison with liquid and give it to the Imam to drink. Al-Ithaf ibn Huwayshra'f ibn Abi Sawa ibn Muhrihan narrated:

The poison reacted on the body and he suffered severe pain. The pain remained on the bed of illness for some days. He complained to Allah of this and asked Him for forgiveness and good pleasure. The people crowded to visit him and he peace be on him was praised and lauded Allah for providing him with martyrdom at the hand of the most wicked creature.

His Designation of al-Baqir for the Imamate

Imam Zayn al-Abidin peace be on him entrusted the Imamate to his son al-Baqir peace be on him who was the pioneer of the cultural and scientific movement in Islam.

Al-Zuhri said: I visited Ali ibn al-Husayn and asked him: If Allah's interlocutor cools and cools who shall we follow after you?

The Imam gently looked at him and replied: Follow this son of mine pointing to his son Mohamad al-Baqir for he is my testator.

teeby inheritor the boy of knowledge the origin of knowledge and the one who will split knowledge open.

Why have you not appointed your best obedient son as your testator trustee? asked al-Zuhri.

Al-Zuhri did not understand the affair of the Imamate. He thought that it was based on the tribal customs.

O Allaah! Allaah the Imamate is not based on oldness and youngness. In this manner Allah's Apostle (S) entrusted the Imamate to us and in this manner we have found it in the ta'let (dawh) and the Marchant (sahifa). answered the Imam.

Dealing more information al-Zuhri asked: O Son of Allah's Apostle! did your prophet appoint you as testator trustees after him?

We have found twelve names in the Marchant and the ta'let.

Their **I**la **a**ll **a**te **the** **na**mes **of**
their **fathers** **and** **of** **their**
others **ha**ve **been** **written** **in**
the **ta**blet **re**lived **the** **I**la **a**ll
and **se**ven **testa**mentary
trustees **will** **co**me **out** **of** **the**
loins **of** **my** **son** **Moha**med
All*Mahdi* **will** **be** **one** **of** **the**
All*Khazza`z* **Kifa`yat** **al**
Athar **Ith**a`**t al**Huda`**t** **ol**
ol
ol
ol

So **e** Shiites **vis**ited **the** **I**la **a**ll **and** **he** **no**minated **his**
son **Moha**med **al****Baqir** **before** **the** **o** and **ordered**
the **to** **follow** **hi** **Then** **he**
gae **hi** **a** **docu**ment **and** **a**
bo in **which** **were** **the** **inherit**
ances **of** **the** **Pro**phets **the**
wealon **and** **books** **of** **Allah****s**
Apostle **ay** **Allah** **less** **hi** **and**
his **fa**ily **Masa`ir** **al**
Daraja`t** **ol**
Huda`t** **ol******

His Commandments to his Son al-Baqir

Ila **Zayn** **al****A**bidin **pe**ace
be **on** **hi** **entrusted** **his**
co **and** **ents** **to** **his** **son**
Ila **Moha**med **al****Baqir**
peace **be** **on** **hi** **The** **follow**

ing is **so** **e** **of** **his** **co** **and**
ents **to** **hi**

He **co** **anded** **hi** **to**
take **care** **of** **his** **she**cael
He **said** **to** **hi** **perfor**ed
the **hajj** **on** **this** **she**cael **of**
one **twenty** **ti**es **yet** **I** **did**
not **whi** **it** **When** **it** **dies** **bury**
it **Let** **not** **the** **leasts** **eat** **its**
eat **for** **Allah****s** **Messengers**
ay **Allah** **less** **hi** **and** **his**
faily **said** **If** **a** **ca**el **sto**s
seven **ti**es **at** **Arafah** **Allah**
will **lace** **it** **a**ong **the** **fa**ors
of **the** **Garden** **and** **less** **its**
offsring **Al****mar**i **Maha`sin**
ol
ol

The **I**la **ga**e **to** **his** **son**
this **co** **and** **ent** **which**
dislays **the** **brilliant** **sides** **of**
the **qualities** **of** **the** **de** **lers**
of **the** **Ahlul****ayt** **pe**ace **be**
on **the** **He** **said** **to** **hi** **O**
my **little** **son** **I** **co** **and**
you **with** **what** **my** **father**
co **anded** **be** **when** **death**
was **close** **to** **hi** **He** **said** **to**
de **O** **my** **little** **son** **eware**
of **wronging** **hi** **who** **finds** **no**
heler **against** **you** **e**ce^{nt}
Allah **Al****A**li **ol**
Khisal
ol

He landed him to wash and shroud him and to undertake all his other affairs until he buried him in his final resting place.

To the Shelter Garden

The state of the Imam became worse. His illness became intense. The Imam suffered exhausting pain for the poison reacted on all the parts of his body. He told his family that he would go to Paradise at night. He fainted three times. When he came to consciousness, he recited Surah al-Ikhlas and Surah Inna `atahna. Then he peace be on him said, "raise belongs to Allah Who has made good to us His promise and made us inherit the land we may abide in the garden where we please so goodly is the reward of the workers."

Then the Imam's great soul went to its Creator as the souls of the Prophets and the Messengers did. This great soul met its Creator after it had illumined the horizons

of this world with knowledge, worship and freedom from all inclinations of carnality.

His Burial

Imam al-Azhar undertook the preparation of the corpse of his father. He washed his pure body. The people saw the places of his prostration which were like the knees of calves out of his abundant prostration. In prayer for Allah, the Exalted. They also saw his shoulders which were like the knees of calves. Then they asked al-Azhar about this and he replied, "He would put food into his bag, carried it on his shoulders and divided the food among the poor and the deprived."

When al-Azhar had finished washing the corpse of his body, he shrouded it and prayed over it with the written prayers and buried him in al-Maqabi Cemetery beside the grave of his pure uncle, Imam al-Hasan, the master of the youths of Paradise.



Islam's Fixed Principles and Precepts

Dyālī Ayatollah Muhaīd ad Ta'āfi Meslīh Yazdi

Source: Imaam reza.net

It is sheer deception and hypocrisy to say that one accepts Islam but believes that there is no specific interpretation of Islam and that all its principles are subject to change and various interpretations. As such Islam may be interpreted the way Christianity is interpreted and a Muslim cannot be distinguished from a Christian. So we cannot say so and so is a Muslim or not a Muslim!

Every building is constituted of elements such as foundations, wall and roof and can be distinguished from a ruined structure. It cannot be claimed that building has no constitutive elements. Neither can it be said that a building will remain a building with or without foundations, wall and roof. It will remain a building whether it is constructed in the ground, air or sea and it has neither specification nor

filled elements. Similarly assuming that Islam has no filled and fundamental principles we cannot say that a certain set is Islam while another set is not Islam.

Therefore, once a person accepts Islam he ought to accept an array of specific elements as integral parts of the set. Of course a set may also have suspicious and contingent parts or an open-ended one to which parts may be added or subtracted. It is nonsense to say that a set has no specific parts and yet remains a distinct set.

Friends and foes alike know the fundamental and essential elements of Islam. Apart from tawhid, naūwah and al-ādah Islam has other fundamental elements which are known to all including those who deny God. For instance ritual prayer and Hajj are recognized as basic elements of Islam. All

People of the world know that during a certain period Muslims perform Hajj pilgrimage. Now could someone say that the Islam he knows has no Hajj? Everyone knows that there are ritual prayers in Islam.

Now if someone says that he accepts Islam but according to his understanding of the religion, ritual prayer is not an essential part of it, has he really understood Islam or is he a deceiver who falsely introduces himself as a Muslim so as not to be deceived of the benefits of being a Muslim or be isolated from Islamic society? It is clear that Hajj prayer and fasting are integral parts of this set and the essentials of the religion accepted by all Muslims.

If a person claims to know Islam can he say that Islam has no penal law to prevent theft while the Qur'an explicitly affirms it in the verse? As for the thief man and woman... The same is true in the case of others which

are affirmed by explicit texts of the Qur'an. The essentials of Islam are fixed and there is no more need for us to sit together and probe the one by one. As such if it is proved that the basis of Islam is the Qur'an truly revealed by God we have to accept that whatever the Qur'an states is right and that it encompasses an array of fixed essential and definite elements.

Of course some verses may have different interpretations but the mere existence of two different interpretations of a verse does not suggest that no fixed and definite element can be inferred and deduced from the Qur'an and that anyone can interpret it in whatever way he likes.

Once a person who is acquainted with the Arabic language refers to the Qur'an he will find therein a series of specific themes which have nothing to do with different human interpretations and are not dependent on results.

tions□□ indsets and laws that we ha□e learned fro□ science□ or e□a□ ille□ regarding the □erse on □rayer or the a□ lu□ tation of the thief's hand□ a □erson who li□ed at the ti□e of the Aristotelian □four ele□ ents□ and □tote□ aic □se□en s□heres□ would ha□e inter□eted it just as the one who is li□ing in this age of Einstein's law of relativity□ It cannot □e said that since Einstein's law of relativity is the order of the day□ the □eaning of the □erse has also changed□

There □ ay □ e a □erse whose words are related to certain sciences due to the le□ical de□elop□ ent and other factors□ □ut there are so□ e su□jects that their under□ standing has nothing to do with different sciences□

Fixed essential laws and decisive concepts of the Qur'an

Both Musli□ s and non□ Musli□ s know that Isla□ has a set of fi□ed essential laws□ A

set of definite conce□cts can □e deduced fro□ the □ur'an and understood □y a □erson□ whether he □elie□es in the □ur'an or not□ Understanding those conce□cts de□ends on one's fa□ ilarity with the Ara□ic language and not on his □eing a Musli□ □ Howe□er□ not all su□jects of the □ur'an are of this kind□ So□ e □ur'anic □erses are such that different □eanings can □e inferred□

Another salient feature of the □ur'an is that it has □ any le□els of □eaning□ e□□licit □zahir□ i□ ilicit □lati□ and esoteric □lati al□ □lati□ □ut our focus is on the essentials of religion□ on ele□ ents that ne□er change and in spite of the difference in a□roach and inter□retation□ their □eanings re□ain fi□ed□ definite and unchangeable□ □or e□a□ ille□ the □assage □And □ aintain the □rayer□□□□□ indicates the □erfor□ ance of □rayer as waji□ while this □assage □oints to fasting as waji□□□rescribed for you is fasting□□□□□

Regardless of the import of scientific theories and scientific investigations, the import of those verses will never change.

The essentials of religion are filled, definite and unchangeable because they are among the most fundamental and decisive sources of Islam. That is, we consider the Qur'an and the Sunnah as authoritative with clear evidence. Those who deny the essentials of religion, saying that one cannot have a definite and absolute understanding of Islam, are ignorant, erroneous or egocentric. Undoubtedly, one of the essentials and fundamental principles in Islamic political theory is that the law should be enacted by God. Those who deny divine law actually deny one of the essentials of religion.

Islam cannot be accepted without accepting the import of verses that mention the essential features of Islam or

by acting upon the selectively. Such a superficial acceptance of Islam is the practice of those who are referred to by God in this verse: "And they say: 'We believe in some and disbelieve in some'."

Thereafter, regarding such people, God says: "It is they who are truly faithless."

Thus, whoever has faith in Islam should accept the entire set of Islamic laws and decrees and believe that the essentials of Islam are independent of scientific developments or new scientific theories. As such, whoever regards the verse related to prayer as true also regards as such the verse related to the ruling on theft. In the Qur'an one can find allegorical and contingent cases as parts of Islam as well. But one must believe that the Qur'an and Islam just have filled and definite parts that make it distinct from other religions.



Trial, Patience, and Reward

By Sayyed Muha ad Hussein Dadhlullah

The trial in the life of a person is not considered a Divine Punishment but rather it is an experience that the person goes through throughout his life. When God creates life, He does not take one that is full of flowers without any thorns or thorns without flowers. On the contrary, life is full of thorns surrounded by flowers. Happiness according to him is sadness and poverty according to him is richness.

Life includes all of these conditions. Man does not attain pleasure without pain; happiness without sadness; and success without hard work. It is obvious that each of us, no matter how old or young he is, has experienced all these feelings. No one succeeds in school without exerting lots of efforts. Whoever wants to secure his sustenance would face and encounter lots of hardships. Therefore, God says to man

that he must live all these roles if he wants to succeed in this life. Similarly because there is no enjoyment unless it is mixed with troubles and there is no success that is not a result of effort and there is no profit if there is no loss.

Then, how would you go about in this life? Do you fail and lament your luck or do you leave school if it is exhausting and costs you nights of studying? Do you quit asking for sustenance if it is very exhausting and costs you lots of hardships and travels? or would you be resilient and persevere to taste the good consequences of your efforts later on? The Holy Quran emphasizes this point when it mentions the trial identifying it with strife: a strife that shakes man's life and puts him at the edge of either failure or success. Do the people suppose that they

will be let off because they say ﴿We have faith﴾ and they will not be tested﴾ ﴿وَمَا يُرْسَلُ

God aims at testing you in your faith. So He chooses you to any troubles and ups and downs that might challenge your faith.

God tells us about what we would face in this life. He tells us about a lot of insecurities as in the case where a person sleeps and wakes up afraid of an aggression of a neighboring enemy or a person facing extreme poverty that he can find nothing to sustain himself. Also a person might face losses in money and in souls. He might lose dear relatives, beloved ones or he might have tried in the loss of the crosses if he was a farmer or a farmland owner. God says that the person might face such disasters in his life. When some people are hit by either failure or fear, they might not be able to endure so they lose balance. Such things might drive them to commit suicide whether a physical

suicide or a social suicide where they decide mentally or socially ill. Here God calls for patience and give good news to the patient. Such patience would open the road for the person to examine life and its history. This person would realize then that lots of people had previously lived the same experiences. This person would realize that lots of people who were living in fear had later on lived in safety, lots of poor people became rich later on and lots of hungry people became satisfied. Therefore when they face losses in money, souls or crosses, they would be compensated with lots of things as a reward for their endurance. We will surely test you with a measure of fear and hunger and a loss of wealth, loves and fruits and give good news to the patient those who when an affliction visits them say Indeed we belong to Allah and to Him do we indeed return﴾ ﴿وَمَا يُرْسَلُ



ISIL, Another Bogeyman Created By US

Source: Press TV

Press TV has conducted an interview with Gordon Duff, senior editor of Veterans Today from Ohio, about the United States saying it will not coordinate future airstrikes on ISIL terrorists inside Syria despite warnings by Damascus that any unauthorized strike on its soil is an act of aggression.

What follows is an abridged late transcription of the interview.

Press TV: Well how do you see this whole situation? On the one hand we see both Cameron and Obama calling out regularly condemning what is going on and said that they are going to stop it. On the other hand they are talking about airstrikes so far without putting troops on the air.

It appears to sole that on the one hand that they are trying to show that they are against ISIL but in reality that

that may not be the case. Your take?

Duff: I think you have got it exactly right. Kerry is not generally as irrational as Cameron and sole others that the US is still publicly very much behind overthrowing the government of Syria using force that the US is publicly behind backing al-Qaeda affiliates and ISIL and al-Nusra are not only al-Qaeda affiliates they share sole interests.

There is no hidden difference between them and between their goals even their sole and leadership are intermeshed entirely. And one is totally supported by the United States not just that. Kerry has also said he plans on using support for al-Nusra the ally of ISIL and in doing so increased the pressure on the Syrian government aiding ISIL and if

you see where this is going□I cannot □ake sense of it□you cannot □ake sense of it□I do not see where anyone else can either□

Press TV: There are so□e analysts saying that all this is □basically about □aking sure that the region just re□ains unsta□le□ just creating□ continuing a constant state of chaos that that actually is what the United States wants□ How do you see that□

Duff: That is also correct□ The US □ade the □istake during the Syrian conflict of □urning u□ one of its card□oard cutout □ogey□ en□ Al□ Qaeda was always a creation of the United States□ It was always □art of the CIA□ There was no terrorist leader Osa□ a□in Laden□I still hear this□Any of us that works in intelli□gence□ it dri□es us crazy hearing this kind of insanity□

When we began publically supporting al-Qaeda we lost the ability to run to the American people and point at them as a

bogeyman. We had to invent another and we clearly invented this one. And no, they are not out of hand. They are doing exactly what the US government wants them do exactly what you described and the worst thing that can happen to the US government is to do something that would actually defeat ISIL.

I work with a grou□ of □ilitary counter□terrois□ e□erets□ Defeating ISIL would take two weeks□ They are in territory where we can □lock their co□ □unications□ □onitor the□ □□lock any □ o□e□cut off any resources□ we can do it easily with their □ower alone□ There would □e nothing to □eat the□ □ nothing at all□ There is no intent□E□ery word the US said is a lie□

Press TV: So then the ne□t □uestion would □e why□ why does Washington want this insta□ility to continue to □e the status quo in this region□ What are they gaining fro□ this□

Duff: People are making millions of dollars of arrangements with propping coler for interference with governments throughout the area which some people mistakenly thought it was an Area Serring. We now see it very differentlly. We are seeing a global aspect of the same struggle as it goes on into Ukraine as it heads into Africa. All of these things are related.

This instability is very much on the behalf of a wide group of industries of secret societies to keep the world unstable to certainly war against not just Islam. It is very much a war on behalf of the Hales against the Hale. Not to keep the world enslaved and I know that has that anti imperialist sound about it but it is very much accurate in this case. This is very much a war against the people of the world.

Press TV: Well how the people of the world defend themselves in this war? You said Hales against the Hale

Not what is the key because if what you are saying is true then basically the most powerful militaries are on their side also the media is on their side so what would be the key to break this?

Duff: Well the role we have is that by following thephony war on terror by interdiction to third rate news organizations gatekeepers controlled news by taking part in believing in the politics of NATO the politics of the West certainly there are very few players left and among those are Putin and Russia. Iran is a player. Hamas and Hezbollah and last that the list gets very short.

The only hole we would have is to support a strengthened Non-Aligned Movement and reform in United Nations and reform in the United Nations and it is the only way we have to go and I am not optimistic about that.



US using ISIL to sidestep UNSC over Syria

Source: Press TV

Press TV has interviewed former US intelligence linguist Scott Rickard to discuss Washington and its allies' plans regarding ISIL Takfiri militants operating in Iraq and Syria.

Below is an accurate transcription of the interview.

Press TV: Mr. Rickard, our guest in Washington has called this a civil war within Islam. When you look at ISIL as a group do you see it as playing that role as being basically a party to a civil war in Islam or is it as many analysts say actually an entity that was created by Washington and some of its Persian Gulf allies to do exactly what it is doing?

Rickard: Well, either Mr. Peterson refuses to recognize American intent over the last five to six years or he is completely naïve to the facts that the American military, the American intelligence agencies alongside

Turkish, Israeli, French, British, Saudi Arabian, etc., any different intelligence agencies have been working together to not only recruit, train, support, finance, give harbors to Turkey has been a very safe haven for these mercenaries that have been brought into the region over the last three to four years and there are thousands upon thousands who have been ordered and there are thousands upon thousands that continue to come.

Today, Al-Durah, an al-Rashid, the general manager for Al-Arabiya News Channel, out of Saudi Arabia has gone so far as to exaggerate that over 100,000 troops now belong to this closed ISIS army when in fact the army is actually being reduced in size because of the strikes in Iraq and they are scattering for their lives. They have been warned that bombing will be

co\u00ffling in Ra\u00f1a\u00e1 so they are actually looking for coalitions along side of the other factions that have been fighting in Syria for the last three years. So this fantasy that Mr. Peterson is living behind is no though in reality.

The Americans have been fully engaged financially, fully engaged in the intelligence community. I mean even Steven Sotloff for God's sakes, this guy was not just a journalist. I can \u2019role that Sotloff spent three years going to school at an Israeli Mossad training facility prior to having his head supposedly cut off. This gentleman is actually directly tied to the director of the intelligence at the Mossad Uzi Arad and this I can \u2019role. So these are the kind of individuals who have been involved in the aid programs and been involved in the Journalist side. There is a lot of deception going on here and let's be clear that Mossad fights war by deception.

Press TV: How do you see it? Is it a lack of American leadership or is it the leadership exactly as planned as the situation is happening? There are many who say that as a matter of fact the situation right now that the United States will also carry out airstrikes not only in Iraq but in Syria without the coordination with Damascus. And we know that the Syrian government has said if that happens they will look at that as an invasion of its sovereignty. So is this set up to be exactly as it is playing itself out despite what Mr. Peterson is saying that it is a lack of leadership?

Rickard: It certainly isn't a lack of leadership. The leadership has been very clear about overthrowing Bashar Al-Assad. What they are doing is they are side stepping the United Nations and the Security Council and going to war without any UNSC blessings. This is something that was blocked last year by China and by Russia and now they are basically, superseding

that decision and creating a false scenario with a new boogeyman that happens to be the mercenaries that they have hired and trained who have actually gone into Iraq not unwelcomed.

The Sunnis in the north of Ira□ laid down □□□□□ soldiers□ laid down their ar□s and the□ to only □□□□ attacking soldiers coming out of the ISIL □ercenary forces□ So□ no□ This is actually as □lanned□ It took down Maliki and now it is gi□ing □ore credence to the Kurdish regional go□ern□ent to create a Kurdish state□ This is so□ething that the US has wanted to do for o□er □□ to □□ years□

So□ to say that this is not leadershi□□ no this leadershi□ is going as □lanned and they are going to turn this on Assad and as soon as they take out any of the □unruly□ □ercenaries□ because there are so□e □ercenaries that ha□e not followed the □lan and there are so□e □ercena□

ries who ha□e gone off the actual □rogram and they will take those out□ In fact□ there are □ any intelligence agen□cies □rench□A□ erican working within the □ercenary forces□ They ha□e □een working within those □ercenary forces for se□eral years□

So they know who to target and who not to target□ So□ you will see □eo□le getting targeted□ They will □e the □ost unruly□ □ost e□tre□ist and the □ost difficult to co□ □ and□ Those will □e the forces who will □e taken out□ □ut they will certainly not destroy the □ercenaries they □ut together□

Press TV: Where does this leave us□ He is saying it is a lack of leadershi□ and you are saying that the leadershi□ is e□actly on track□ What do you think that we are on the horizon of seeing with this scenario□

Rickard□ Well□ when I say the leadershi□ is on track□ I a□ not talking a□out the

ad̄ inistration Let's be clear here Barack Obama is by far not the architect of this nastiness that we are seeing in the region And what we are going to see in the region is we are going to see further escalation of war fare done by the allies that have continued to destroy countries like Libya have gone in and manipulated Yemen and have manipulated Iraq and have manipulated Afghanistan for decade upon decade since the Sykes–Picot agreement

So this is a serious relationship between itself denial allies the French the British and the Americans who have continued to manipulate the region and deceive not only the American president because he may not be aware that he is being deceived there are people who actually believe that these headings are actually real I can tell you for sure nine swiles on a neck are going to cause a assault amount of blood

The first swile would and when you see these swiles going across Sotloff and Foley's neck you see no blood and then afterwards you see a photo showed picture of a head on the back of a body Let's be clear that Mahmoud al-Mashaykh was ordered by Mossad agents in Dubai that were clearly shown on television and the newsmakers that we have not seen those Mossad agents in the last four years So it is very easy to hide people like Sotloff after they supposedly kill them



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Kids Corner

Muharram – The Start of Islamic Year

The month of Muharram marks the beginning of the Islamic year. We do not greet it with merry-making, nor celebrate it by holding parties. Instead, our hearts are filled with sadness and grief as we remember those martyrs who were killed in Karbala in the year 61 AH.

For the next twelve days and nights, we hold Majalis-e-Hussain (a.s.) to mourn the death of Imam Hussain (a.s.), his family and companions. In these Majalis, we recall the events of the martyrdom of Imam Hussain (a.s.), his family and companions, and the hardship and suffering of those in his

family who survived the tragedy of Karbala.

The first Majlis-e-Hussain (a.s) was started by his sister, Bibi Zainab (s.a.), as soon as they were set free by Yazid. Since then all the Imams and Shias have continued the Majalis-e-Hussain (a.s) regularly.

We **hold** these **Majalis** to thank Imam Hussain (a.s), his family and companions for the great sacrifice in Karbala for saving us and Islam. We hold these Majalis because we love our Imam and feel sad to hear about his hardship and suffering in Karbala, and also to comfort Bibi Fatima (s.a) – the mother of Imam Hussain (a.s.).

Bibi Fatima (s.a) comes to Majalis-e-Hussain (a.s). Though we cannot see her, she prays for us and our families' safety. She collects our tears when we cry for Imam Hussain (a.s.) and his family. On the Day of

Judgement she will return all those tears we have shed for her family. These tears will protect us from the Fire of Hell.

We need to examine our deeds and see if they are good enough for us to face Bibi Fatima (s.a.) on the Day of Judgement. If we are not praying our daily Namaz regularly, how would we be able to face Bibi Fatima (s.a.) on the Day of Judgement?

We come to the Majalis-e-Hussain (a.s) because we are thankful for what Imam Hussain (a.s) did to save your religion. We cry and do matam for Imam Hussain (a.s) because we love him. If you really love someone then you surely want to please him. But how can we please Imam Hussain (a.s) if we are not praying our Namaz regularly?

Majalis-e-Hussain (a.s) will continue till the Day of Judgement. It is not be-

cause of us. We are the only means through which Allah (S.W.T.) keeps Hussain (a.s)'s great sacrifice alive. Imam Hussain (a.s.) died saving Allah's religion and Allah (S.W.T.) has promised to keep alive Imam Hussain's name and his great sacrifice, till the Day of Judgement.

Enemies of Islam can never stop Majalis and matam, even if they try thousands of times to do so.

On the 1st of Muharram, Imam Hussain's caravan had reached just outside Karbala. They pitched their tents for the night. Imam Hussain (a.s.) and his sister, Zainab (s.a.), were standing talking outside Imam's tent. Together they both sighted the moon of 1st of Muharram.

Tears flowed from Hussain (a.s) eyes. Zainab (s.a.) grew worried and asked her brother:

"My dearest brother Hussain (a.s.), why are there tears in your eyes?" "Zainab! My sister Zainab! Please pray for me that I keep my promise to Allah (S.W.T.). Pray, my sister, that I succeed in completing my mission to save Islam. Zainab! Pray for me that I do not hesitate in giving up my life for Islam."

Imam Hussain (a.s) was not crying because he was worried about dying. Imam Hussain (a.s) did not ask his sister to pray to Allah (S.W.T.) to save his life. All he was concerned about was saving us and Islam.

Bibi Zainab's eyes were filled with tears when she heard what Imam Hussain (a.s.) asked her to do.

"My beloved sister Zainab! Don't cry! You will have to perform a greater duty after my death. Be brave and patient!"

Bibi Zainab went to her tent. Ali Akber joined his father, Hussain (a.s).

"My son, Ali Akber! I saw a dream last night. I saw a group of people heading for a place where death was waiting for them. I saw them all killed, one-by-one."

"Father! I know these people. Those people are us. But, tell me father, are we on the right path?"

"Yes, my son Akber, We are on the right path."

"Then let us not worry? Father, if we are on the right path, then let us die happily. We should continue our journey and greet our death with a smile."

"I am proud of you, my son Akber!"



The Battle of Truth against Falsehood

Thus the battle of Truth against Falsehood began.

One after another of the Godly ones from the Holy Imam's side went into the field and laid down his life after exhibiting wonderful bravery, courage, valor and prowess. It looked as if the thirst, hunger, heat and the wounds had no effect whatsoever on the patience, the strength and the determination of Imam Hussain (a.s.)'s devotees.

At last when the deceitful Umar son of Saad saw the wonderful fight, he was astonished that each one from the Holy Imam's side easily destroyed dozens before he fell, he ordered a sally in contravention of the solemn agreement entered into, the previous night. The bravery and the skill displayed by the faithful supporters of the sacred cause, the matchless resignation to the Divine Will, and the flawless devotion and the ideal attachment of each one of the hungry and

thirsty sufferers of the Godly camp, to the Holy Imam and to the sacred cause of Truth, drowned the Devil's army and their officers in wonder and astonishment, and they had become so awe-stricken at the miraculous strength and unparalleled courage of the helpless sufferers that they began to dread the very countenance of each of the Godly devotees of the Holy Imam who came alone into the field and fought and fell in the way of God.

Imam Hussain's companions were determined that as long as one of them was alive, they would not allow the blood of Imam Hussain (a.s.) and his family spill in Karbala. From early that morning, Imam Hussain together with Abbas the brave, Ali Akbar and others carried the bodies of their companions back to the camp. Although these brave soldiers did not have their

own families to mourn their death, the ladies in Imam Hussain's camp cried for them as if they were part of their own family.

Thus, whenever a supporter of the Holy cause went against the Devil's forces and fell, Imam Hussain, Abbas the brave and Ali Akbar would rush out to be by the side of their dying companion and brought his body back and laid it in a tent pitched particularly for the martyrs. As the battle for Right against Might proceeded and the supporters of the Truth fell one after another, the tent containing the bodies of the martyrs was turned into a 'Ganj-e-Shaheedan'. When the dust of the battle settled, around fifty (50) of Imam Hussain's companions were martyred.

Aun and Muhammad:

Aun and Muhammad were the sons of Bibi Zainab, and

they were quite young, aged ten (10) and nine (9) years respectively. They had learnt the art of fencing from their uncle, Abbas the brave.

When devotee after devotee fought and fell, in defense of the Holy Family, Aun and Muhammad felt that it was now their turn to go to the battlefield. They went to their mother Zainab (s.a.) to ask for her blessings. Aun and Muhammad assured their mother that they would fight with such bravery that whenever she thought of them, she would remember how brave they were. Zainab (s.a.) went to her brother to request him, and said: "Hussain, at the Battle of Siffin, Abbas was only ten (10) years old. When he saw someone trying to attack you, he rushed into the battle field and killed the man. Do you remember how proud our father Ali was? Today I too want to be

proud of my sons. I want to see them go out there and defend Islam. Will you not allow me that privilege?"

Imam Hussain (a.s.) stood there in silence. He looked at his sister. He saw the disappointment on her face, and saw tears forming around her eyes. Then said: "My beloved sister you have never asked me for anything before, how can I say no to you now." He turned to Aun and Muhammad and said "Go my sons, be brave, I shall join you soon on your journey to the heavens." Bibi Zainab held them close and kissed them goodbye. The boys raised their hands and said "Fi Amanillah, mother!" Bibi Zainab replied, "God be with you, my sons!"

The two boys rode out into the battlefield. They fought bravely. At one point 'Umar son of Saad' asked, "Who are these two youngsters? They fight like I have seen Ali son of Abu Talib fight."

When he was told who they were he ordered his soldiers to give up single combats and surround and kill the boys. Aun and Muhammad were attacked from all sides.

Imam Hussain, Abbas and Qasim, stood by Zainab as she watched her sons fighting. Hardly a few minutes had passed when Aun fell from his horse and shouted for Imam Hussain. Just at that moment another cry was heard, this time from Muhammad. Abbas left Qasim with Zainab while he ran to the battlefield. Imam Hussain carried the body of Aun while Abbas carried Muhammad.

Imam Hussain (a.s.) walked to Zainab's tent. He found her in Sajdah praying, "Oh my God, I thank you for accepting my sacrifice. My heart is filled with pride because my two sons have given their lives for your religion."

Bibi Zainab came to the two bodies of her sons and addressing them said: "My dear children! Now I am pleased with you that, you have proved your worth and laid down your lives for Truth and pleased God and His Holy Prophet (S)."



The night of Homeless

As the sun was setting in the horizon, the soldiers rushed to Imam Hussain's camp in search of booty. They looted every tent. Every lady and every girl was stripped of her veil. Fatima's daughters were left bareheaded. Sakina's earrings were pulled off her ears, splitting her ear lobes. When the little girl pleaded for her veil to be left untouched, she was slapped.

Surely they would stop now? But they did not. They set fire to all the tents. Bibi Zainab (pbuh) was very distressed. She turned to

Imam Zainul Abideen (pbuh) and said "You are our Imam now. Tell us what we should do now, should we stay in our tents and burn, or go out without our veils?" Imam Zainul Abideen (pbuh) told her that it was their religious duty to try and save their lives. Bibi Zainab (pbuh) gathered everyone and waited outside, while their tents burnt down. When the fire was out, they took shelter under one of the tents which had not been completely destroyed.

'Hameed son of Muslim' describes how he saw a little girl with her dress on fire, her ears bleeding, running from the scene of carnage. He says: "I ran after her. I took her by hand. Put out the fire in her dress. I wiped the blood off her ears." She looked at me and said, "You seem like a kind person, are you a Muslim?" I told her I was.

She thought a while and then said, "Can you please show me the way to Najaf?" I asked, "Why do you want to go to Najaf at this hour and in this state?" She said, "I want to go and complain to my Grandfather 'Ali son of Abu Talib' about how they killed my father." Realizing that she was Hussain's daughter Sakina, I took her back to her aunt Zainab (pbuh).

As the night descended, Bibi Zainab gathered all the ladies and children, into one small space in between the gutted tents. Imam Zainul Abideen (pbuh) lay on the ground surrounded by these widows and orphans. There was no fire, no light. Only the moon cast its dull light.

'Umar son of Saad' asked Hurr's widow to take some food and water to the ladies and the children. As she neared to where they were resting, Bibi Zainab (pbuh) recognized her. She stood

up, went towards Hurr's widow and offered her condolences for the death of Hurr. This gesture on the part of Zainab (pbuh), who had suffered so much, lost so many, and carrying so much grief in her heart, is a lesson in Islamic ethics which the world should never be allowed to forget. When Bibi Zainab (pbuh) saw the food and water she cried.

"Imam Hussain and his brave soldiers had died hungry and thirsty, and now the same people who martyred them were bringing food and water to their widows and orphans." She looked at the sky and prayed to God to give her courage. Zainab (pbuh) remembered the words of her brother to give water first to Sakina (pbuh). She took the jug of water and went to Sakina (pbuh) who had fallen into a fretful sleep.

Gently she stroked the girl's disheveled hair. Sakina

opened her eyes. Zainab (pbuh) said, "Here is some water, Sakina. Please drink a little. You have been thirsty for so long!" On hearing the word 'water' Sakina cried out hopefully, "Has my uncle Abbas come back?" When she was told that Hurr's widow had brought the water, she got up, went to Hurr's widow, thanked her and then asked Zainab: "Have you all drunk water?" Zainab shook her head as no.

Sakina asked, "Why then do you ask me to drink water?" Zainab said, "Because, my dear, you are the youngest." Sakina replied, "No! No! Ali Asghar is the youngest!" Sakina took the jug of water, ran towards where Ali Asghar lay buried, crying "O dear Asghar!"

This was how the homeless spent their night in Karbala. They had lost everything. Their men had died. Their children had been martyred.

In this desolate desert, the fourth Imam, the women and the remaining children are huddled where only a few hours before had stood their camp. Abbas, Qasim and Ali Akbar had taken turns to guard the camp. Now Zainab and Umme Kulsoom lay awake to make sure that Imam Zainul Abideen (pbuh) and the children were not attacked.

Suddenly, Bibi Zainab (pbuh) notices that Sakina (pbuh) has disappeared. She is alarmed. She looks around but Hussain's darling daughter is not to be seen. Zainab (pbuh) slowly walks to the battlefield. She comes to where Abbas (pbuh) lay. "Abbas! Abbas! My dear brother, have you seen Sakina?" There is silence! She makes her way to where Hussain's headless body lay. There, hugging her father, she finds Sakina, deep in sleep!





COLLECTIVE QURBANI

By grace of Allah (swt), the collective Qurbani at worth of more than 10 lacks was done in poverty-stricken areas of Sindh, Baluchistan and Punjab especially preferred the flood affected areas like Jhang and Muzaffargarh.



AL ATASH YA HUSSAIN WATER PROJECT

INSTALLATION OF DEEP HAND PUMPS (depth 140 ft)

Recently in K.T. Ismail and Bahawal Khan Leghari Tehsil Johi Sindh two deep hand pumps have been installed. Prior to this facility the people had to fetch water from far distant areas by facing much physical trouble and financial burden.



WATER CANAL PUMPS

- ❖ In village Syed Muharram Shah district Nawabshah, the canal pump is installed with a depth of 70 ft and by stretching canal pipe of length 1,650 ft.
- ❖ In village Zangi Khan Mari district Nawabshah another canal pump is installed with a depth of 65 ft and by stretching two canal pipes of lengths 500 and 1,000 ft in order to provide drinking water to two different villages.





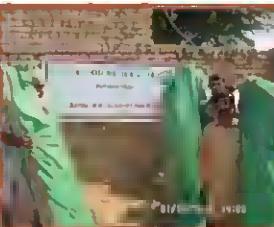
Zahra (s.a.) Academy (Regd. Waqf Trust No. 2668/94)

Institute of Islamic Education, Development and Research

Flood 2014 Relief work during Sep. Oct. 2014

By grace of Allah (s.w.t.) And through donations from generous momineen, Zahra (s.a.) Academy has helped victims of flood 2014 by providing them with tents and food parcels. The details are as follows:

S.No.	Area	District	Tents	Food Parcels	Total Amt
01	Athara Hazari	Jhang	230	1,000	3,420,000
02	Ahmedpur Sial	Jhang	220	1,100	3,630,000
03	Shorkot	Jhang	X	100	250,000
04	Jhang	Jhang	X	180	450,000
05	Muzaffargarh	Muzaffargarh	200	553	1,382,500
06	Narowal	Narowal	X	67	167,500
Total:			650	3,000	9,300,000



Free Medical Camps :

Zahra (s.a.) Academy organized **free medical camps** to provide emergency medical assistance to the victims of recent flood, in areas of Jhang, Athara Hazari, Garh Maharaja, Taror, Ahmedpur Sial, Kot Bahadur, Mouza Dargai Shah, Rodo Sultan, Paharpur, Islampur Nasheb, Seva Sadat and Abbas Wala.

